

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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WHOLE NO. 75.

The Revolution.

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TO SUBSCRIBERS.—From this date a pencil mark is drawn across the names of the few who have failed to send on their \$2 for 1869, which shall be removed just as fast as the greenbacks make their appearance.

Good friends, I know you can't afford to be without THE REVOLUTION. If you haven't the \$2 go out among your neighbors, get five new subscribers (\$10), and send on and you shall have yours renewed therefor. S. B. A.

OUR EXCHANGES.—After this week, gentlemen editors, some hundreds, if not thousands of you, will miss THE REVOLUTION from your tables. The luxury of saying "Yes" to the six thousand "Please X" has become altogether too expensive. Remember, while to you it is only \$2 a year, to me it is the small sum of \$12,000. And, remembering this fact, send on your greenbacks. Your mothers, wives and daughters can't afford to be without THE REVOLUTION a single week; hence for their sakes, as well as your own, don't leave your desk until you have sent on the necessary \$2.

S. B. A.

WHO KILLED COCK ROBIN?

"WOMAN'S SUFFRAGE was defeated in the Massachusetts Senate yesterday by 22 to 9." Why, the Train defeat in Kansas, two years ago, was only 18 to 9, and her last legislature defeated Woman Suffrage by only three votes, and that, too, remember, with THE REVOLUTION breathing its poison over almost every school district of the state. And Minnesota defeated Woman Suffrage this year by only one vote. The Wisconsin Assembly carried it almost unanimously, while the Senate postponed it indefinitely to save the republican party from shouldering so heavy a responsibility. "Massachusetts leads the nation!" 22 to 9!!! Why, three years ago the United States Senate gave Woman Suffrage 9 votes—two years ago the British Parliament 73—the New York Senate, 9—the New York and Michigan State Constitutional Conventions, 19 each—the Missouri Legislature 43, and the Kansas Legislature a splendid majority.

Oh! wise, proper, moral Massachusetts! look to thy laurels, waste no more precious time in pious repudiation of Train, Pharisaic eschewing of Mrs. Stanton and Miss Anthony from conventions, or in holy horror-stricken amazement that THE REVOLUTION still lives and, like Banquo's ghost, will not down at thy bidding!!

I tell you, "wise, thoughtful friends of Massachusetts, nothing, so kills Woman's Suffrage at your own doors, as your halting to fight the earnest workers of New York. Allow me to advise you therefore, as you hope to be first to carry Woman's Suffrage to victory—"Turn your guns—face about—upon the enemy." So doing, may you next time not suffer by 22 to 9.

R. B. A.

PETITION FOR WOMAN SUFFRAGE.

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1: To the Senate and House of Representatives of the United States:

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of an amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

CREATION OF MAN.

NOTE. The religion of Buddhism has a triune God—Buddha the Creator, Vishnu the Preserver, and Siva the Destroyer.

WHEN Buddha had created man of power and proudly turned over to Vishnu this master-work of Divine creation, Vishnu gazed with wonder, admiration and love upon the god-like creature; and, ere he transferred him to the earth, where the creature, man, was ordained to dwell, the love of Vishnu for the creature, caused him to embrace this man as a brother of the gods, when, lo! on releasing man from his divine embrace, Vishnu, the Preserver, saw the creation of Buddha gloriously perfected, and its preservation insured by the simultaneous appearance of the still more divinely beautiful and glorious creation of woman.

Then the Preserver, turning to the Creator, said, "Lo! what have I done? Thy creature is duplicated and perfected because I loved him!"

And Buddha answered, saying, "I gave him life and being in his creation,—thou hast given him love and beauty in his preservation."

Then the Creator and the Preserver said one to the other, as they contemplated the perfect pair, "Lo! are they not as of us? and does not the crowning gift of thy divine Love, O Vishnu! make them as gods? How, then,"

said they to each other, "shall our brother Siva do his work upon them?"

And when Siva, the Destroyer, saw man and woman, he was amazed and troubled,—for he also loved them, and he saw they had the divine crown of Love, which even he, the Destroyer, could not impair.

Then turning to Buddha, the Destroyer said: "O! Mighty Brother, thou hast striven hard to produce a master-work, and thou hast done it,"—and then to Vishnu,— "And O! Mighty Brother Vishnu, thou hast become enamored of the new creation, and hast given to preserve it that which cannot be destroyed; and O! both my Mighty Brethren, ye have made man beautiful and god-like, and ye have appointed unto me a difficult task, to fulfill the inevitable law of his destruction. But I will devise."

Then Siva, the Destroyer, seeing that Love could not be destroyed,—and that it made in man a new being, a soul, an immortality, found that he could only destroy the creature by extinguishing the life which Buddha had given; and by allowing the immortality which the love of Vishnu had begotten in man, to return to dwell in Heaven, its fountain-source and home. And thus it is that, mankind have an immortality, in which Passion, the Divine Part, endures to life, whilst the baser portions perish.

J. G. M.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XV.

It seemed to me as I left the bedside of the sufferer and walked down the rickety old stairway into the street, that my feet scarcely touched the ground. I felt like one upborne, upheld, a sort of spiritual exhilaration I had never before experienced. I was conscious of a mighty presence, a wonderful power that made me strong and calm, strangely controlling my actions. I do not pretend to account for this. Most of my readers have probably been similarly acted upon in some portion of their lives. What would I not give, what would I not sacrifice to push aside the curtain, and observe how that was accomplished. "Nervously susceptible," says one; "large clairvoyant powers," says another; "a spiritual medium," exclaims still another. As I look back upon the singular developments of that day alone, I am lost in wonder and amazement; and confess myself just as ignorant of the *modus operandi* of the concealed wire-pulling of that occasion, as the veriest child who reads these pages. So, call it what you please, account for it, each one, by his or her pet theory. It is all of that and more beside to me; for it makes me certain of a glorious by and by, of loving arms all ready to hold me close; of a Father, lover and friends; of a heaven where Mary can revel in the purity of her first love, and where you and I may see

the crooked things of this life made straight. Just consider a place where mistakes are rectified, angularities rounded off, causes explained, and love our eternal food. Oh, for one draught from that fountain!

As I walked "Up Broadway," determined to get at the depths of the affair that had so long and painfully occupied me, I seemed to meet an entirely different set of people from those who generally promenade this metropolitan thoroughfare. A kind light shone from every eye; a sort of God bless you trembled upon every lip; and as I stopped a moment to take breath, and try to explain these singular sensations, a cheery voice sang out—

"And is it yerself, my dear lady, that can be telling a poor feller, who has lost his way, the straight road to Houston street, sure?"

"Houston street, oh, yes, sir!" I replied; endeavoring to bring myself down to the practical place, from whence issued this pleasant voice. "Houston street is two blocks above," and I pointed in the right direction.

"Thank you ma'am, thank you ma'am," he replied, touching his hat respectfully. "I'm much obliged to ye, sure; but is it out o' the clouds ye dropped? for upon the honor of an Irishman, ye have no look like the other folks round here. It wouldn't take a wizard to tell that its not of *yerself* ye are thinking to-day. God bless you ma'am, whatever ye are about."

This was a God speed I had not reckoned upon, and it served a double purpose: first, in bringing me down to concert pitch and a more thorough realization of the peculiar errand I had started upon, and next, it assured me of success. That hearty, "God bless you, ma'am," rings in my ears still, and yet my Celtic friend was utterly unconscious of having said or done a pleasant thing. I cannot but think that he was a part of that day's programme, and no insignificant part either. By the time I arrived at my destination, I was conscious that my errand might be construed, by the man I had determined to have an audience with, into a piece of impertinence; but that did not deter me. I was a little less dreamy and poetical, but not a whit less resolved upon accomplishing my purpose. I reached the establishment entered, and looked carefully around to see if the object of my search was present. No where, to be sure. I don't think my voice trembled a particle as I handed my card to an usher; but the letters which made up "Eleanor Kirk," so plainly embossed upon the enamelled paste-board, seemed dancing a jig. "Be kind enough to give this to Mr. —, and tell him that the lady awaits a private interview."

The man gave me a scrutinizing look, as much as to say, "Some woman with an agency, or worse still, on a begging expedition. You won't see Mr. — to-day," and walked rapidly away. He returned in a moment and said: "Mr. — wishes to know the nature of your business, unless it is exceedingly important, he cannot see you, as he is especially engaged at this hour."

I took another card, wrote on the back: "A matter of life and death. A leaf from the past," enclosed it in an envelope, and waited. I was not at all surprised when the usher returned and politely bade me follow him. Something kept saying to my heart, which throbbed in my bosom like a young earthquake (I suppose it was my own spiritualized self)—"Keep down, God is with you; hosts of angels are helping you in this. Be steadfast!" and in a moment I stood in the presence of the man who had

wrought the terrible desolation I had just left. My first thought as I scanned this really noble countenance (for I had never had an opportunity of observing him so closely before) was, "Mary, I do not wonder that your young heart went out towards this man, do not wonder that you forsook father and mother, and for his dear sake lived among strangers, do not wonder at your wild idolatry," and then, with these thoughts chasing each other in quick succession through my brain, I stood looking him straight in the eye, without a single word.

"Mrs. or Miss Kirk?" he observed, politely extending his hand, and drawing a chair for me to be seated. Still, I stood like one suddenly struck dumb. Oh! if I could only write out the sermon that came to me on that occasion, I should be doing a good for humanity; but the ideas will not shape themselves into language, and I suppose I shall be compelled to carry it round in my soul until—well, who knows when? But it is there, and must *some time* have an airing. I placed my hand in his—and in a twinkling, realized that he comprehended my errand. The soul telegraph had done its mighty work, and without more ado (laugh if you please, call it "woman fashion," if you have a mind), I burst into an uncontrollable fit of sobbing, in which, doubt all who may, but the fact is as true that as I am now trying to describe that scene, my companion joined, and this without a word having been spoken. Heaven and earth are full of mysteries, but this episode of my life is the most mysterious of all.

(To be Continued.)

IN SEARCH OF A SCHOOL.

But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold.

"I must do something, Emily. My means are almost gone. It will not do for me to remain any longer idle."

"Well," replied my friend, "suppose you teach school again?"

"But how am I to get a school to teach? Everywhere, I am told, there are more applicants than places."

"Go to one of the School Institutes and ask them to find you a situation."

"I invested in one of those Institutions long ago, Emily, and have heard nothing from it since."

"That Institute was a humbug. Its managers proved themselves dishonest men, but here is the Anti-O. S. A. School Institute, on Broadway, which promises to attend to such business promptly and faithfully."

"This may be a humbug, too. However, I'll apply there. It seems to be the only thing I can do."

"In their advertisement this morning, I noticed," said Emily, with an encouraging smile, "that several teachers were wanted to supply vacancies in and near the city. One situation for which I think you eminently qualified, was particularly described. Listen!" said she, taking up the paper and reading aloud. "Also a Presbyterian lady of experience and high attainments, as preceptress in a young ladies seminary, pleasantly located near the city." That is just the position for you. I know you can fill it perfectly."

"Thank you, dear; I'll try for it." Immediately, putting on my best appearances, and taking some letters of recommendations that had been long unused, I set out.

Suddenly I became conscious of an approaching storm. The crowd on Broadway made an almost simultaneous rush for shelter. Stores, stages, cars and carriages were soon filled to their utmost capacity. The rain began to descend. I gathered up my dress as well as I could (the glorious era of short dresses had not yet dawned), and raised my sun-umbrella as some sort of protection. It was no use. A furious gust from round the corner quite upset all my arrangements, turned my umbrella wrong side out and dragged my skirts in mud. How I wished myself a member of the sterner sex, at liberty to appear in jacket and corduroy.

At this time I was near my place of destination. Composing myself as best I could, and hastily adjusting my spoiled garments, I entered.

A tall, aldermanic-looking man, with a very bland smile, advanced to meet me. Motioning me to a seat, he remarked, "unpleasant afternoon, ma'am." I knew that before, I thought, but only said, half apologetically, "It did not rain when I started."

I like dispatch; so without further preface I introduced the business upon which I had come. "I wish," I said, "a situation as teacher. I hear you have some vacancies to fill."

"Y-e-s," he replied, in a hesitating manner, that I did not quite understand.

An embarrassing silence ensued.

"Perhaps, ma'am" (clearing his throat), "perhaps you do not know it is necessary to pay a registration fee before interesting us in your behalf?"

"I beg your pardon, sir. What sum do you require?"

"Two dollars now, and five more when the place is secured."

Seven dollars! my purse did not contain so much. Remembering my past experience, I had already resolved to make, if possible, some agreement by which I should give money *only* "for value received."

"If, sir," I said, "you will first obtain for me that situation of Preceptress, I will then pay you eight dollars, instead of two now, and afterward the additional five."

"Our rules are very strict, ma'am. I would be glad to make an exception in your favor; but it is quite impossible, I assure you. I have no doubt of our success with regard to the place you desire, but the registration fee is indispensable."

"Very well, sir, I will call again;" and I arose to go.

"Good day, ma'am, we hope to see you soon," he said, bowing very graciously.

The next day I called, paid my fee and received the address not only of the person who desired "a Preceptress," but also of another who wished a teacher in a Grammar School. I hardly thought it necessary to take the second address, being, in my simplicity, so confident of obtaining the position indicated by the first.

"You had better write to both," said the Institute man, Mr. Pewterhorn by the way, evidently divining my thoughts; "in case one should prove a failure you know."

So I wrote to both, enclosing postage stamps for the answers. From address number two, I heard by return of mail. The place had been supplied a week before. I still had faith in number one; but as day after day passed and no answer came, my faith grew "smaller by degrees."

At last I could endure the suspense no longer.

and resolved to seek Mr. Pewterhorn and find what was the matter.

"Really," he was "very sorry, but the gentleman had concluded not to engage a Precopress, at present—the number of pupils would not admit of it, etc."

"Can you give another address?" I asked.

"We have a good many orders, but nothing that would suit you, to-day. Let me see; you wish a place near the city, salary three hundred and board."

"Yes, sir."

"Very well! I'll let you know as soon as anything of the kind presents itself."

Two or three weeks passed and I began to think "anything of the kind" didn't "present itself" very suddenly, when one evening a person called and introduced himself as Mr.—from Coalville, Pennsylvania, sent by the Anti-C. S. A. School Institute, i. e., Mr. Pewterhorn, to confer with me about supplying a vacancy in a public school of which he was superintendent.

"Are you capable of governing well?" he asked.

"I think so, sir. My lofty stature would indicate that I was born to command."

"The department of which you would have charge, is made up of German boys of the lowest grade."

No whit terrified, I asked what was the price he proposed to pay for their civilization.

"That question I choose to defer answering until to-morrow. I am to meet several teachers at 11 o'clock a. m., in the rooms of the Anti-C. S. A. and hope you will do me the favor of coming also."

Punctual to the moment, I entered the room which was already filled with the most forlorn-looking set of female pedagogues it had ever been my lot to fall among.

"How much will you take the school for?" said the superintendent from Coalville, addressing himself to a coarse looking woman with a foreign air.

"Two hundred dollars and board," she answered. "One hundred and seventy-five," said another. "One hundred and fifty," another, and so on down.

This, to me, was something new. The Roman Empire was once sold at vendue, I believe, and the paupers in some New England towns are annually sold to the lowest bidder, but I never before heard of a school by auction. I was heartily disgusted, and presently withdrew from the ignoble contest.

After this I went again, and again, to the rooms of the Anti-C. S. A., but always the answer was, "nothing for you to-day, ma'am."

Yet, every day, in all the papers appeared their advertisement, "Experienced teachers wanted."

At last I began to suspect why they were "wanted."

If I were a lawyer, I'd suggest the propriety of instituting proceedings on charge of obtaining money under false pretences.

Having, unfortunately, a foolish habit of crying when I ought to scold, I could not trust my righteous indignation to my lips; therefore I let it drip in inky syllables from my pen. In short, I wrote a saucy letter "and sent it through the mail."

Either Scripture, or observation, or both, had taught Mr. Pewterhorn, "a soft answer turneth away wrath." His reply was highly conciliatory. I almost felt I had entirely misjudged his motives and his practice. I was ready to beg a thousand pardons,

The next time I called I was politely informed that I had happened in very opportunely. Miss Strummer, the accomplished Principal of the Unionville, Rosehill, Musical, Female, Collegiate Institute, was momentarily expected. She was in quest of a teacher, and no doubt I would suit her exactly.

I was in a great hurry. I had taken a long walk without lunch and it was almost dinner time; but the opening seemed a promising one; so I waited. One, two hours and more passed. Meanwhile I amused myself by watching the people about me. Business seemed unusually brisk. Several novices entered their names and paid their initiation fee. A month before, I should, at any risk, have whispered in their ear "beware." Now I was about to obtain a situation, and why might not they be successful too. Still I saw numbers go away, as I had often gone, with disappointed look. "Courage!" I said, mentally, "your time will come as mine has come." I began to think, however, that Miss Strummer's coming was strangely delayed, when at length the door opened and a tall, thin lady, showily dressed, with short, wiry curls and blue spectacles walked in.

Mr. Pewterhorn immediately presented me to her as one who might possibly answer her requirements. Thereupon she at once proceeded to interrogate me with reference to my acquirements, credentials, etcetera. A high order of musical talent was indispensable, she said. Would I favor her by an exhibition of my instrumental and vocal skill? I looked wonderingly in the direction she indicated and to my utter amazement, beheld an open piano.

Was the woman a magician, and the whole thing an illusion? else why had I not discovered the trap, and prepared my nerves, for the trying ordeal? Mechanically, I arose, and seated myself at the instrument. I attempted to play; my fingers seemed fastened to the keys. I essayed to sing; my voice stuck in my throat, and the words on my lips came to an untimely end.

With my whole frame intensely and uncontrollably agitated, and hot tears streaming down my burning cheeks, I took a very unceremonious leave of the lady and the place.

(To be Continued.)

THE PECUNIARY INDEPENDENCE OF WIVES.

From the Boston Traveller.

THERE is little or no recognition of the fact that the wife earns in her province just as certainly as the man in his; that her service is quite as rigidly exacted in the nature of the case, and just as faithfully rendered as his; that while his labor is of the muscles and brain, hers involves and taxes every faculty of her being; that while his labor is limited to certain hours, after which he may rest, hers is unceasing, and her rest is snatched from her pressing care; and that the three-fold function of house-keeper, mother and dispenser is of a surely an equivalent for the primal necessities—food, clothing and shelter.

An ordinary servant receives better wages. A cook is entitled to her board and a certain sum besides; a waitress likewise, a seamstress like *iso*, a child's nurse likewise, their board guaranteed and their recompense stipulated. But the wife, who combines all these and more, who serves in any and every capacity which the need calls up, who may even assist her husband in his employment in addition to her own, who may even be an active but silent partner in his business, has bestowed upon her as a gift, a charity, a donation, the scanty primitive support that her body demands. She owns nothing—all is his; she controls nothing, for the reins of power are held by another, and she is driven with the rest of the chattels; she can change nothing, for a word of protest endangers the threadbare support she endures.

The wife's comfort depends in these days upon three things—her husband's prosperity, his loving attentions, and her own compliance with existing conditions. Her inalienable right is not suspected, her equality is not conceded, her responsibility not respected.

No human being is endowed with the power, right or privilege to protect another. Protection is inherent, and every individual removed from childhood and imbecility is shaghted in a natural defence—self-protection. The only protection which man pretends to vouchsafe to woman is a defence against the consequences of his own aggression, tyranny and abuse, for woman has no other enemy in the world!

In the household she has no safety—no redress—she is bound over to keep the peace, and can do more despised thing than to make complaint when tried beyond endurance. She is a beggar of all beggars, a slave of all slaves, owning neither her home, her property, her time, her children, nor herself. It does not matter that the slave is sometimes a favorite, and therefore indulged; the condition of servitude is the same, and this is the lot of married women in America. When wrong is committed, both parties suffer equally. The usurpation which depresses and degrades woman, lowers and perverts man. Woman is disowned as equal companion and friend; man suffers the loss of his equal, companion and friend. The wife has no helpmate, neither has the husband. The alienation is equal, the disastrous results equal in both cases. Marriages should be entire, not partial. Reproduction is not limited to child-bearing, but the loving conjunction of all the attributes and aspirations of the two natures will reproduce new virtues, new graces, new spiritual forces without limit or exhaustion. The twin were created in the image of the Father, and He gave them dominion over the earth. They are not merely mortal, they are spiritual beings, and not merely endowed with reason, but respective to divine intelligence; the power of regeneration is born with them; they must clasp hands and achieve it.

MARIE A. BROWN.

ENGLISH CORRESPONDENCE.

LETTER XIX.

MANCHESTER, May 16, 1869.

THE QUESTION OF EQUAL RIGHTS.

In my letter of last week I described to you the two qualifications which by many persons are regarded as necessary preliminaries to the Suffrage for Woman. Some orders of mind, looking at the subject from the inner or intellectual side, advocate the educational qualification and devote themselves to the furtherance of the higher, and wider, and deeper culture of woman. Thus, no doubt, they forward the cause, not only through women, but also through men, who, consciously and unconsciously, are led by women. Others, looking at the subject from a more exterior point of view, demand as a first requisite the fulfilment of a property qualification, and bend all their efforts to promote the employment of women in mechanical, artistic, mercantile, and professional life on an equal footing with men. In thus securing their material interests they would ensure the independency of women and increase their importance in their own eyes and of those of the world.

I took occasion to say that the Suffrage question, when rightly estimated, will be found to underlie both these objects. I may still further remark now, that any one who sincerely follows out either of the former purposes will not have gone far on the path before he is met by this very difficulty. Whichever way he steer for women, for education, or employment, the first "breakers ahead!" in his passage will be from this rock of offence, political inequality, and he will find that it has caused more social shipwreck even than the Scylla and Charybdis of ignorance and indigence.

Which, then, I ask, is the preliminary? Higher Education and Woman's Employment Societies will have eventually to come to the

same conclusion as the Reform Unions and Leagues of the day. Political equality is a necessary means of obtaining justice in social and educational questions. Without undervaluing their special objects they will perceive that these can be best and most securely obtained in conjunction with, rather than by taking precedence of, the political enfranchisement of woman.

POLITICAL RIGHTS POSSESSED BY WOMEN ON THE CONTINENT.

The Swedish Reform Bill, passed in 1865, established a new system of election. By this bill an unmarried woman in Sweden, if more than twenty-five years of age, and in an independent position, has a vote at the election of town guardians, who are the electors of the first or Upper Chamber, which corresponds to the Senate of the United States of America. Widows possess this right also.

In Italy, a woman who pays taxes is allowed to vote through a son, or other male relative.

In Holland, widows and other women possessed of property are entitled to vote on all questions likely to affect the value of property. In Moravia, widows who pay taxes, have now (since 1867) the right to vote.

In France, women exercise the right to vote in Municipal affairs, and are frequently town councillors.

In Austria, women can vote as nobles and as tax-payers.

In England, women, in the country, and in non-corporate towns, when rate-payers, vote on all local matters. In corporate towns this right is withheld from them.

FEMALE EDUCATION IN THE UNITED STATES.

This is the heading of a reprint made by Prof. F. W. Newman, Secretary to the Bristol and Clifton Woman's Suffrage Committee, for circulation in England, of the *Anti-Slavery Standard's* report of the deputation to the Committee of the legislature in Boston on the question whether legislative grants should be made to educational institutions which refuse to admit women and girls to their course of study. It is very much to the point in many discussions which are going on now in this country in different centres. First, there is the Endowed Schools' bill now before Parliament, which has been brought in by Messrs. W. E. Forster, M.P., and H. A. Bruce, M.P., to revise our numerous endowments and correct some of their abuses. These abuses vary in enormity from that of the school with an income of £300 a year and only one pupil, to that of the great public school in London called Christ's Hospital, the princely income of which, belonging by right to the youth of both sexes, provides above a thousand boys of the middle and professional classes with a superior education, while the girls are represented by eighteen young women who are brought up in the country as servant maids on a proportionately small sum which stands for their half of the endowment.

ESSAYS ON EDUCATION.

John Stuart Mill had a timely article on Endowments in last month's *Fortnightly Review*, in which he does not overlook the startling fact which I have just mentioned, and, as usual, calls for justice to be done. The *Quarterly Review* for May has an article on Female Education, and *Fraser's Magazine* for this month has an article on Woman's Education. These are only a few of the signs of the times.

ON THE STUDY OF SCIENCE FOR WOMEN.

There is an article on this subject in a recent

number of the *Contemporary Review*, by Lydia Ernestine Becker. I must give you a brief summary of this essay. Some of the statements it contains are worth the consideration of the trustees of the Cornell University. Presuming that the study of science for women must be on precisely the same basis as for men, and admitting that the scientific students among men greatly outnumber those among women, at present, Miss Becker accounts for this state of things by the fact of the "practical difference in the training and advantages given to each under our present social and conventional arrangements." She then states her view of the equality in kind of men and women as regards intellect. As you are aware, she "denies the coincidence of any distinct type or order of mind with the physical distinction of sex." Then follows a sound and forcible estimate of the great value of intellectual pursuits, especially in "affording a peaceful neutral ground, in which the mind can take refuge from the petty cares and annoyances of life." The example of one of the most illustrious naturalists of our age is given. "Mr. Charles Darwin has informed us that some of his most curious and interesting observations respecting the habits of climbing plants, were made when he was a prisoner, night and day to one room. But besides the addition to positive knowledge and the preoccupation of the mind on pure and beautiful subjects, the training of the mind to habits of accuracy and the increase of reverence for, and fealty to, truth are no less important advantages. Turning from the consideration of the benefits which scientific studies would afford to women to survey the means accessible to them for prosecuting these studies, a deplorable state of affairs meets our view. As a rule, women are excluded from Literary, Scientific, and Philosophical Societies all over the kingdom. In order to test this question fairly, Miss Becker applied to some of these societies, and she gives the replies received from the Secretaries of the Royal and Royal Geographical Societies, stating distinctly this exclusive policy toward women, and even their refusal to recognize the service to science which women have rendered in many special cases. To this last there are a few solitary exceptions, as in the case of Mrs. Somerville's election, many years ago, to an honorary membership of the Astronomical Society. I may mention that since the appearance of this article of Miss Becker's, the following announcement has appeared in the papers. As is well known, Mrs. Somerville's Treatise on Physical Geography was published more than twenty years ago:

The Royal Geographical Society has given graceful testimony to the value of Mrs. Somerville's labors in the field of science, by awarding to her the Victoria Medal of the Society, for her treatise on Physical Geography.

Women distinguished as explorers alone, as Mme. Pfeiffer, or with their husbands as Lady Baher and Mesdames Helfer and Semper, are not noticed by the Geographical Society. Mr. Bates, the Secretary, writes with regard to the ladies last named:

Mme. Helfer accompanied her husband, Dr. Helfer, to Burnah and the Andaman Islands, and assisted him in his scientific investigations. Mme. Semper travelled with her husband, Dr. Semper, in the Philippines. Their narrative is not yet published, but it will, I have no doubt, show how much Dr. Semper owed to the enterprise, endurance, courage, and scientific enthusiasm of his partner. They travelled in a small boat round the islands, dredging the sea bottom for marine animals, and had sometimes to run in shore to escape from pirates. The result was a most magnificent collection of the animal productions of the Philippine Archipelago.

In addition to these is mentioned the name of Mlle. Alexandrine Tinne, who, "a few years ago, fitted out a steamer at her own expense to explore the Bab el Ghazal, one of the tributaries of the White Nile, and accompanied the expedition, along with her mother and aunt. When last heard of, in December, 1868, this enterprising lady was on the point of setting off from Tripoli to Lake Ischad and the Kingdom of Borran. The expeditions of these ladies in Central Africa have been often referred to in the proceedings of the Royal Geographical Society."

One more extract must conclude this part of the evidence:

I have been informed that on one occasion the authorities of the Royal Astronomical Society had a discussion as to whether they should award their gold medal to Miss Caroline Herschel for her discovery of five comets. It was understood that it would undoubtedly have been given had the discoverer been a man. But they came to a determination akin to that of the Royal Geographical Society—not to recognize or reward services to science when rendered by a woman, and the medal was withheld.

WOMAN IN HER PROPER INTELLECTUAL POSITION.

In striking contrast to this exclusive treatment of women of which the world is beginning to feel ashamed, is the history of the Royal College of Science for Ireland, in Dublin, the account of which furnished to Miss Becker by one of the students (Miss Matilda Coneys, who won the first prize last year in pure mathematics) is as follows:

This school of science was established in 1854. Its teachers were chosen from the most distinguished Professors at the University of Dublin, of the Royal College of Surgeons, and members of the Royal Society and the Royal Irish Academy. They lecture on the following subjects: Geology, Botany, Zoology, Physical Science, Theoretical Chemistry and Mathematics. These lectures were at first free and attended by men and women of different classes of society. In the session of 1865-6 examinations were instituted. At the first examination four ladies presented themselves. Of these one won the prize in Botany and Zoology, two took good place in those subjects and in Geology, and the fourth has since been a successful student of the Female Medical College, London.

From that time to the present this School of Science has continued to flourish on a basis of Equal Rights. In the words of Sir Robert Kane, the much esteemed Dean of the College, "Woman is there in her proper intellectual position, on a perfect equality with man." A considerable number of female students and a large number of male students have attended the lectures. The former have so frequently won first or second prizes, that, instead of enumerating them, I shall present the results of some of the examinations. The Dublin press always speaks most favorably of the union of the two sexes in this institution. Successive Lord-Lieutenants spoke sensibly, courteously, and approvingly of the female students. In one of Lord Carleton's addresses, he said: "It is always a pleasing circumstance here, that whereas in almost every other country where we hear of classes, and lectures, and competitive examinations, the actors in these operations are almost exclusively of the rougher sex, while here, without any departure from the rigid rule of impartiality, the lists are entered, and the palm is, as we have frequently seen, carried off by lady aspirants." In 1858, Lord Eglinton said: "I rejoice to find that among these students such a fair—in the double acceptance of the word—such a fair sprinkling of the gentler sex; not only have they attended all the classes, but have attained eminent distinction in them."

The examination papers of the School of Science can be had on applying for them, and they will bear comparison with those of any college or university in the kingdom.

The most perfect harmony, courtesy, and good feeling have always existed in the college. We sit on the same benches in the lecture theatre, and read in the same library; and I have seen students of both sexes after an examination, looking over the examination papers and asking each other which questions they had answered. I was the first lady who worked in the laboratory, and I found my fellow-students as ready to tender me any little civility I needed as if I were in a drawing-room. They would lend me a piece of platinum wire, or

a pair of crucible tongs, when my own were not at hand, as simply and as politely as they would have turned over the leaves of a piece of music. M. C.

EXAMINATION LISTS OF THE ROYAL COLLEGE OF SCIENCE FOR IRELAND—SESSION 1858 AND 1859.

Prizes. Zoology.	Prize. Practical Zoology.
1. HESTER HARMAN,	1. A. GORDON,
2. WILLIAM CORKER,	2. HARRIET HARMAN,
3. JOHN DOWLING,	Two gentlemen follow.
Two gentlemen follow.	
Geology.	Physical Science.
1. J. F. BROPHY,	1. MATILDA CONEYS,
2. KATE SEYMOUR.	2. S. BOLLEAU,
Certificate.	3. J. DONOVAN,
J. H. MURRAY,	Three gentlemen.
MISS PALMER,	
MRS. MURRAY,	1. HARRIET HARMAN,
C. O'REARDEN,	2. J. F. MURRAY,
C. H. BRIEN.	Certificate.
	MRS. MURRAY.

SESSION 1859 AND 1860.

Prizes. Geology.	Prizes. Practical Zoology.
1. Not awarded,	1. Not awarded,
2. A. PENNY,	2. HESTER A. HARMAN,
3. A. MCALISTER.	3. C. H. BRIEN,
Certificate.	Special Prize for Collection.
MRS. MURRAY,	HESTER A. HARMAN.
HARRIET HARMAN,	Botany.
MISS UNDERWOOD,	1. HESTER A. HARMAN,
J. F. O'REARDEN,	2. PHILLIP LYONS,
MISS HARRIS,	3. J. FRENCH.
C. H. BRIEN.	Certificate.
	Then follow 4 gentlemen.

SESSION 1861 AND 1862.

Prizes. Geology.	Prizes. Chemistry.
1. WM. DUDLEY,	1. ZOE LEIGH CONEYS,
2. SARAH G. KEONH,	2. HENRY CHUTE,
3. M. SEITHORPE,	3. GEORGE GRIFFIN.
7 names including 1 lady.	Certificate.
	R. FITZGERALD.

LABORATORY EXAMINATION.

MATILDA CONEYS,	} Equal, each attained 1,000 which was the total.
JAMES CARILL,	
S. JOHNSON,	
J. LAYLOB.	

SESSION 1862 AND 1863.

Prizes. Botany.	Prizes. Chemistry.
1. MISS MULLIGAN,	1. MATILDA CONEYS,
2. MISS LEEFER,	2. JOHN BENSON,
Then follow 7 gentlemen.	3. S. JOHNSON.

SESSION 1863, 1864 AND 1865.

Prizes. Geology.	Prizes. Geology.
1. BRIAN CLACHEE,	1. MISS SWAN,
2. MISS LEEFER,	2. WM. O'DONOVAN,
3. H. G. PENNY.	3. M. SMITH.
Certificate.	Botany.
MR. LLOYD,	1. ADELINA BORKE,
MR. WERTHOFF,	2. R. D. FENNELL,
MISS QUINLAN,	3. T. O. ATKINSON.
MISS MCKAY,	5 ladies and 7 gentlemen.
MISS A. SMITH.	
Three gentlemen follow.	

SESSIONS 1865, 1866 AND 1867.

Prizes. Botany.	Prizes. Botany.
1. MARIAN SEARIGHT,	1. MARIAN HAYES,
2. GRETA D. STITCH,	2. WILLIAM HUNT,
3. ANNETTE SMITH,	3. GERTRUDE HAYES,
6 gentlemen and 2 ladies follow.	4 gentlemen and 1 lady.

SESSION 1867 AND 1868.

Prizes. Pure Mathematics.	Total 100 Marks.
1. MATILDA CONEYS,	84.
2. WILLIAM HUNT,	76.
3. JAMES KILBOE,	74½.

I hope you will find space for these lists, as I think they are interesting not only as proofs of woman's capacity for persevering work, but as affording evidence of the successful working of united education for men and women instead of the separate system which has come down to us from the conventional and monastic times.

I am very truly yours, REBECCA MOORE.

SOCIETIES IN CANANDAIGUA.—The Canandaigua, N. Y., papers are agitating the question, "Shall Canandaigua have a Society?"

WOMEN VOTING IN TOLEDO.

Editors of the Revolution:

The first skirmish along the line of the Suffrage army of the Ohio has been fought, and the friends of reformation may well rejoice at the result.

In this city there has existed for a long time a Library Association, to which women were admitted as members, but in the control or management of which they had no voice. Under the pressure of influence set in motion by your visit, it was resolved that this relic of the past should be swept away, and men and women should be represented in the management, as well as in the membership, of the Association. At the late election, six directors were to be chosen, among other officers, and Miss Carrie Mott, Mrs. M. W. Bond and Mrs. M. J. Barker were candidates upon a ticket called, the Equal Rights Ticket, headed by Mr. A. W. Gleason, for President.

The new and dangerous experiment, not only of allowing women to vote, but of giving them offices, was a bombshell in the camp of conservatism, and every influence that could be, was brought to bear against this ticket. After a warm and exciting contest the result showed that notwithstanding a powerful and influential opposition the ticket was elected by a vote of from 186 to 230 out of 337 votes. This result has been all the more grateful, because in the opposition were to be found many of the most wealthy and respected citizens of Toledo.

As an index of the interest the women manifested in that election, as nearly as I can ascertain, three-fourths of the women, members of the society, voted. It was interesting and instructive to notice the courage and firmness with which the women walked up to that great monster, the ballot-box. No fear or trembling was perceptible. They carried the ballot with ease and grace, deposited it with coolness and judgment; watched carefully to see that no fraud was perpetrated, and then departed as noiselessly as they came. The deed was done! Woman's honor, woman's purity, woman's domestic felicity, woman's conjugal love, woman's fidelity to her home duties, all these and a thousand other of the finer qualities were destroyed. No more peace in families; no more quiet home evenings; no more refined and intelligent domestic women; but wrangling and discords instead. Soldiers and sailors, policemen and gravel-shovelers had taken the place of wives and mothers. Sick at heart I went to my home and wept for America—American womanhood, and American manhood. But the sun rose as usual, the world still revolved.

I went to the police-court—all was quiet. I passed to the county court, and looked over the docket—no new divorce cases met my gaze. With unsteady hand I have opened the morning papers for the past few days, but nothing there betrayed the terrible results of that false step. Oh, women! women! In the days of Indian warfare, the skilled hunter would tell you that after an attack, when all was quiet, and you thought the enemy had departed, the greatest danger awaited, and the most careful vigilance was required. So I still keep watching, for I know the vengeance of the gods must fall upon this worse than Sodom, for since women have voted, surely there be not five righteous within the city. Real estate is not falling, however. But then!

The evening after the election, the friends of the Association, and especially of the successful

tickets, gathered to witness the incoming of the new administration. Hearty words of cheer and expressions of hope for the future were spoken.

The President, Mr. Gleason, delivered a beautiful inaugural address, of which I send you a few sentences, and the meeting adjourned.

THE INAUGURAL.

The President said: While thanking you most heartily, ladies and gentlemen, for the distinguished honor conferred upon me, in the election, I do not forget that it is due to the great principles of Equal Rights and Universal Suffrage—not to any merits of my own.

We live in an age of progress. In my humble opinion we have taken a great step forward in admitting lady members to the management of this Association—not only from the fact that in this particular institution they hold an equal footing with ourselves, and of right are entitled to all its privileges, but from the more important fact that it is a recognition here of those principles which are now claiming recognition in the political institutions of our country.

It is in the natural order of events that this "Equal Rights" movement should meet with opposition. All movements of a novel and radical character ever thus at their commencement meet with opposition and unfriendly criticism. This is the ordeal through which they must pass, and their success or failure depends upon their intrinsic worth and merit.

Nothing is to be feared from opposition to any movement that possesses these elements. There is a principle in human nature which always has and always will push on to ultimate acknowledgment and success that wish and desire which it truly has at heart, whatever difficulties may at first surround it. This also has its place in the natural order of events. Whatever idea has its origin in the recesses of human nature will, sooner or later, become embodied in living action, and so we have this assurance—that as here so also in the political institutions of our country—this principle of Equal Rights, both to man and woman, will at last prevail.

A.M.O.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

The regular weekly meeting of the National Woman's Suffrage Association was held at the Woman's Bureau, No. 49 East Twenty-third street, yesterday, at two p.m. The President, Mrs. Stanton, presided. She spoke of the Fifteenth Amendment as reducing women to a state of *helotage*. Its adoption rendered every woman inferior to every man. While she rejoiced in each step of human progress, she said women could not approve of a measure that will place the ignorant Chinamen, the Germans, who harness their wives to the plow with cows and horses, and the Southern negroes, as rulers over our educated women. Mrs. Stanton then read the following resolution:

"Resolved, That while we rejoice in every step toward an end, on this continent, of an aristocracy of color, we repudiate the Fifteenth Amendment, because by its passage in Congress the Republican party propose to substitute an aristocracy of sex, the most odious distinction in citizenship has ever yet been proposed since governments had an existence."

The resolution was adopted, and Mrs. Stanton announced the question open for discussion. She said that this resolution should be passed. In our conventions for the last three years it had been impossible for any woman's resolution to be heard. Educated American women are set below the plantation negroes of the South.

Dr. Hoher (a German) said he was hearing continually at these meetings that the women did not want stupid, uneducated foreigners to vote for them. I would like to know if all American women are educated and intelligent? He protested against this contempt of foreigners.

The resolution was then adopted.

Mrs. Lozier then read a resolution declaring the system of education wrong in the extreme, and advocating the admission of girls to free colleges, which was adopted.

A resolution was passed directing a Committee from the Suffrage Association and one from the Working Woman's, to meet and confer on the subject of free education, in the higher branches for girls.

Miss Anthony read the Constitution of the Association adopted on the evening of organization and published in last week's *Revolution*. Resolutions approving the recent action of the Methodist women were passed. Mrs. Charlotte Wilbourn introduced a resolution declaring membership in the Association not an endorsement of the individual membership as regards manners, morals and religion, nor involving the necessity of social recognition. This excited much discussion of an adverse kind, and the matter was finally laid upon the table. Mrs. Stanton did not care who she worked with so long as the worker was eager and determined. A resolution was then passed changing the time of meeting to 3.30 p.m., instead of 2. This was done for the convenience of teachers in the schools. Mrs. Harper (colored), the lecturer, was present. She said that there were 50,000 grog-shops in Philadelphia, her home, in which was ground out daily a grist of misery, shame and sin. She thought women's vote would change all that. The world has hitherto been governed by force. We want the motherly influence—the love influence. When woman sinks into sin we must raise her, comfort her, and sustain her.

The following petition to Congress for equal suffrage was read, and arrangements made to have it circulated all over the country, to be signed by women only:

"To the Senate and House of Representatives of the United States:

"The undersigned, women of the United States, ask for the prompt passage by your honorable bodies of an amendment of the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of suffrage without distinction of sex."

Mrs. Stanton proposed to have it, when completed, carried into the Capitol by young girls of twenty-one years of age—one from every State—strong, well-developed, with sensibly large waists. She would have it decorated with flowers. She thought this would shut the mouth of Horace Greeley on the question as to women wanting to vote. A resolution voting to put the petition to be signed in some conspicuous place in the building was passed.

Miss Anthony made an appeal for money to aid in carrying on the work of petitioning. A member of the Advisory Committee for Canada was elected, and the list of officers read. Committees are in correspondence with friends in the several States to complete the list of officers.

Miss Anthony announced that Olive Logan, Alice Carey, and perhaps Anna Dickinson, are to become regular contributors to *THE REVOLUTION*. After deciding that the "Coming Campaign" would be the subject to be discussed at the next meeting the body adjourned.

The *Tribune* makes amends for giving us the cold shoulder so long by a more fair and correct report of our last meeting than any other daily.

A POOR WORKING WOMAN IN ENGLAND.—A correspondent of the London *Telegraph* vouches for the following as a true story:

A few days ago I stood by the side of a dying girl; her age was seventeen, and this is her history: She was the youngest child in a large family. Her mother was the widow of a clerk in a city bank, who died suddenly, leaving his wife and children destitute. Her sisters went out as governesses; she remained at home until increasing poverty rendered it necessary for her, too, to make her own living. She found employment as a daily governess. She walked each day four miles to and from her work, and received a few shillings a week. All day long she toiled, getting no food until she reached home in the evening. Who does not remember the hot summer of last year? Through the glare of that cloudless season this poor child starved on. The sun withered up flower and shrub, and also withered the brain of the daily governess. Day by day her strength melted away; at last she broke down. She could go no more to the daily lesson; it was too late now to give her food, kindly smiles, or more wages. Her cry from morn to night, as

she rocked to and fro, pressing her hands on her burning forehead, was, "mother, mother, my brain is gone." One day she was found with one hand copying verses from the Bible; with the other she had gashed herself with a knife. It was then I first heard of the case. I advised her mother to send her to an hospital for the insane. My advice was taken. I often went to inquire after her. I found the place full of governesses, and all that kindness could do seemed to be done for them. She soon became a raving lunatic.

One day I took two of her sisters to see her. It was their first visit to the hospital, and they brought some flowers to give the patient. They were just in time to see her die. In her cell, with an angelic smile on her young face, lay the little governess. She had fought the fight of life to its bitter end, and all was over now; and with a look, as though she blessed the world which killed her, her young spirit passed away to God. There was a post mortem examination, congestion of the brain was the cause of her death—hard work, they said, the cause of the congestion. A little food, a little kind thoughtfulness on the part of those who employed her, might have saved her life and the broken heart of her widowed mother.

The birds were singing gaily, the sun was shining brightly, as they laid her by her father's side in the quiet country grave. There were few mourners, but some poor children and an old cripple whom she taught and to whom she read the Bible on Sundays—her only holidays—came some miles to see the last of the little teacher.

Sir, in telling this story, I do not cast blame on any one, but I hope those who read it, if they employ governesses, will remember that human creatures are not mere machines; and if they see them fagged and worn, will think of the story of this poor child, whose soul now rests in a kinder world than this.

WORKING WOMEN'S ASSOCIATION.

A REGULAR meeting of the Working Women's Association took place last evening at Plympton Hall. Mrs. Eleanor Kirk reported briefly her experiences recently at the Convention of the Labor Reform League in Boston. Many excellent reports, she said, were made regarding the beneficial working of the Eight Hour law upon those who had been able to carry it out in practice.

Dr. Lozier reported the action of the Committee appointed to urge the opening of the City College to girls. She stated that the Committee had visited the Mayor, the members of the Board of Education, and the different editors of the City journals, all of whom favored the movement, with the exception of one, who said he was opposed to the City College altogether.

Miss Anthony said there would be a great working men's meeting and festival at Jones's Wood next Monday and Tuesday, when the officers of the National Labor Association would be present, and where speeches relative to labor would be made. A Committee was appointed to represent the Working Women's Association there.

Mrs. McKinley spoke, congratulating her sex upon the speedy realization of Female Suffrage, and deploring the idleness, extravagance, and frivolity of those women who were not compelled to work for a support.

Miss Anthony alluded to a notice in the papers of yesterday regarding an association of ladies for the purpose of teaching girls sewing, housework, cooking and employments specially appropriate for women. She thought the idea good, but, unfortunately, not one of those pursuits would earn them good wages. She thought trades should likewise be introduced, which would enable women to earn a good support.

Mrs. Barlow and Dr. Clemence Lozier added some remarks, and the meeting adjourned for two weeks.

MR. CORCORAN'S new charity, the home for indigent widows in Washington, is to be called the "Louisa," after his deceased wife. Sixty widows of officers, clerks, and other worthy public servants dying poor, are to be provided with neat and comfortable quarters during their lives, the work to be under the direction of five Washington ladies, to be chosen by himself or his trustees. As vacancies occur in the original number they are to be filled by the lady managers. The edifices for this charity and the grounds connected with them will cost Mr. Corcoran over \$200,000.—*Times*.

WHAT WOMEN ARE DOING.

KATE FIELD is going to lecture in Buffalo.

SWEDEN has started a female medical college.

MRS. S. C. HALL has written her last magazine article.

QUEEN VICTORIA will devote \$2,000 of the profits of her book to founding scholarships for the boys of Balmoral.

MRS. JULIA WARD HOWE addressed the Springfield Woman's Suffrage Association on the evening of June 3d on the "Value of Woman."

THE Maternal Association of Paris is composed of aristocratic ladies who have agreed to nurse their own children. It numbers at present nearly 200 members.

MISS BRENNAN, a young lady who has just made a bit as *Oscar* in the "Ballo in Maschera" at Belluno, a small town of North Italy, was a few years ago a choir singer in this city.

A YOUNG married woman in Trenton, N. J., lately presented a revolver at the head of a young man, who, she said, had slandered her. By this process she compelled him to apologize and deny ever having made any derogatory remarks about her.

A DR. MARIE DE FORD advertises that she has opened an office for the practice of medicine in Topeka. She was educated in Philadelphia. If she is young, single and good looking, half the youth of Topeka will be on the sick list, says the *Leavenworth Call*.

THERE are in Boston nine working woman's organizations: Order of Justice, Sisters Union, Working People's Industrial Order, C. S. M. Unity, Working People's Order of Liberty, Women's Homestead League, Order of Equality and Justice, Boston Working Women's League, New England Working Women's League.

MISS SARAH HUNT, residing in Canaan, N. Y., shot a fellow named Warren, who invaded her house and insulted her on Saturday night. She fired a load of buck-shot into him, wounding him severely. She was arrested and committed to await the action of the Grand Jury.

To be tried by a jury of her peers?

WOMAN'S RIGHTS IN THE STREET CAUS.—A few days since a lady stepped into a crowded car on the Market street line, and was asked by a gentleman if she was a Woman's Rights woman. She, replying in the affirmative with the hope of obtaining a seat, was politely informed that she might exercise her rights by standing up.—*San Francisco El Dorado*.

PRAYER meetings, for females only, are being held by a Buffalo moral reform society. A considerable number of the women of the town have attended the meetings and manifested more or less interest in the exercises. Apparently every meeting some one of them professes a desire to leave her evil course and return to her friends or avail herself of any opportunity that may be presented to enter upon a better life.

ANNIE CAMPBELL, of Glengarry, has arrived at the great age of 126 years, and is as active and diligent in her duties as many a woman of 60, having frequently, during the past season, milked as many as twelve cows daily. For fifty years she has lived as servant in the family of John Murray. During her life she has never yet had occasion to consult a doctor or take a drop of medicine, which last is a good thing not to take. She is a kindly person and very hospitable. But how old!

THE St. Louis *Times* says of Mrs. Kezia Johnson, post-mistress of Leavenworth Kansas: "She commenced operations without a box, desk or table, tumbling the mails all over the floor, simply because she got huffy, and wouldn't buy, borrow, or take as a gift, the fixtures of her predecessor. Consequently the office had to be shut up for a day, and was not opened until the business men of the city, by a united effort, prevailed upon her to take the furniture, and get matters into some sort of shape."

THE Springfield (Mass.) *Republican* says: "Dr. Jeffries Wyman has declined the office of trustee of the Cambridge Museum of Zoology, to which the legislature lately elected him. His competitor for the place was Mrs. Ednah D. Cheney, of West Roxbury, who received

handsome vote, and who ought now to be elected in Dr. Wyman's place. She is every way qualified, and she would also do good service on the Board of Education or of Charities, should Governor Claflin see fit to appoint her. And why should he not?"

FANNY FERN says, "Men will not sit long enough to hear women through when they talk common sense." Men must be in a hurry, then. Again, Fanny says, "The silliest man who ever lived has always known enough, when he says his prayers, to thank God that he wasn't born a woman." Fanny does not like the resistant custom places upon female locomotion, and offers a way to avoid the inconvenience: "A woman by taking a big market basket in her hand, and leaving her hoop at home, and pinning an old shawl over her head, and tying a calico apron around her waist, may walk unmolested. I know, because I have tried it when I felt like having a 'prowl' all alone, and a good 'think,' without any puppy saying at every step, 'A pleasant evening, Miss.'"

RICHMOND, Ind., is just now the scene of a great revival excitement. We are told that a Mrs. Frame is probably the most remarkable outgrowth of this excitement yet developed. Tall, graceful, and commanding in appearance, with a voice full of music, she can enchain and melt into tears an audience sooner than any person it has ever been my pleasure to hear. Originally a Methodist, she joined the Society of Friends because she conceived she had a mission to perform in the ministry that could be more successfully accomplished in membership with that society than any other. Her success has been remarkable. Presbyterian and Methodist are now vying with each other for the privilege of having her services to preach to their different congregations.

WIDOW VAN COTT ON WOMAN PREACHING.—An audience of about 200 people lately assembled in the chapel of the Fourteenth Ward Industrial School to listen to a sermon from Mrs. Van Cott on the Crucifixion. At the close of the sermon she spoke of the scorn and contempt which she has received since she began to preach. She could stand it all. She was proud of her sex. A woman was the last at the cross and the first at the tomb of the Saviour. If a man, by exercising his talents and the strength that God has given him, can bring souls from darkness into the light, why should not the woman strive to increase the army of the Lord by engaging in the same labor when she feels she has been called to do it? Would it not be sinful in her to refuse?

A LECTURE on the subject of "Woman" was delivered Thursday evening, June 3d, at the Thirty-seventh street M. E. Church by Miss Phoebe W. Cousins, of St. Louis, Mo. Quite a large audience was present. Miss Cousins said that girls were brought up with the idea that outside of marriage there are no honorable, no useful, no becoming pursuits, in which a woman can engage. This idea she combated, and denied that it possessed one particle of truth. She then referred to the injustice of our laws, and said that, except in New York, Kansas, and Illinois, no woman can call her earnings her own. Miss Cousins concluded her lecture by citing the names of the many eminent women from Semiramis and Nicotria downward to the present time, who have excelled in the arts and sciences, and opined that the ballot, if placed in women's hands, would be the means of rectifying many abuses and of opening up new means by which women might gain a livelihood.

The lecturer was listened to with attention, and was frequently interrupted by applause.

A WISE LUNATIC.—The Princess Beauva is thirty years of age, rather pretty, plump, and unmarried. Her father is dead, and also her brother (the latter having died from the accidental discharge of a pistol). Her mother is the only member of the family alive. The princess has had a very unhappy life with her mother, and, being rich, left the ancestral halls to travel in Asia, Africa, and elsewhere. She is very learned; loves astronomy, chemistry; desires to know all about spiritualism and ever other "ism," and all the "ologies." She manages a horse well, and can use her revolvers at thirty paces to perfection. Her mother and every relative considers her mad. If the young lady be deprived of liberty, they succeed to her great fortune. Accordingly, during the week she presented herself before the court elegantly and smartly dressed. She pleaded her own cause, and begged the judges to cross-examine her as they pleased. With remarkable wit, and sarcastic humor, in which the public and bar were with her, she dissected all the charges made against her. She pleaded guilty to loving astronomy; it was her solace in an unhappy home; besides no

law prohibited the study. As to feeling an interest in improved muskets and artillery, if every one was to be regarded as a fool who followed the improvements of these weapons, her fellow-sufferers must be legion. The court has not given its judgment.—Paris Cor. Richmond Dispatch.

RECEPTION AT ST. PAUL'S M. E. CHURCH.—THE WOMEN VOTE.—The usual spring-tide reception of the members of St. Paul's Methodist Episcopal Church took place in the lecture room of their sanctuary, on the corner of Fourth avenue and Twenty-second street, Wednesday evening, June 2d. The occasion was rendered of more than usual interest on account of its happening to have been arranged for the same evening as had been appointed for balloting upon the question of lay representation. There was no special order of arrangements observable. The polls were open all the evening, and every church-member over twenty-one years of age, without regard to sex, had the right to vote, a privilege that was exercised by all the ladies present, none of whom, however, appeared to do any electoneering. The pastor stated that after some deliberation it had been ascertained that there was no legal impediment in the way of reopening the polls on the last Wednesday of this month, in order that all others who desired, might have an opportunity of voting. On motion it was so ordered. This voting is merely to test the sentiment of the various churches, and is of no legal effect upon the final settlement of the question. In all legal elections of the Methodist-Episcopal Church, the pastor informed us that women do not vote. There was not the slightest disposition of strong-mindedness, nor any penchant for Women's Rights or Woman Suffrage manifested. The ladies seemed to vote as moderately and unconcernedly as though they had always exercised that prerogative, and we did not observe any of them using any persuasive blandishments over the minds of their attendant gals. As a reception and an election the occasion was a most delightful success.—World.

THE Universal Woman's League of Germany, whose headquarters are at Leipzig, earnestly urged the senate of the university in that city to admit women as students to the medical lectures, but the senate turned a deaf ear to them. The president of the League now recommends the University of Zurich to young women desirous of devoting themselves to the study of medicine. At that university eight misses are at the present time among the students. One of them studies philosophy, and the other seven medicine. Of the latter, two are from Russia, three from England, one from the United States and one from Switzerland. At Kapp's female seminary in Zurich, young ladies are prepared for the university. Delegates to the convention will remember the talented and dignified Miss Cecile Kapp, the friend of Maj. Anneke and the head of the German department at Vassar College. She is the daughter of Dr. Kapp, principal of the Zurich Seminary, and, with her father, believes in giving woman all that her moral, mental, and physical being needs, including suffrage.

WOMEN AS ARTISTS.—The Paris correspondent of the London Star, writing of the exhibition now in progress in Paris, says that the best portraits in the square room are the work of women.

Mlle. Felicie Schneider's three-quarter length picture of M. Duruy, minister of public instruction, is a first-rate work. A student, a man of simple habits, a thinker, is brought before you, painted with force, and yet with extreme delicacy. This is the finest portrait in the square room. Cecile Ferrere's full length portrait of the Prince of Asturias, is a totally different style, is a fine specimen of a court picture—the young ex-her, in black velvet, leaning, with a certain dignity of grace, on a gun, his retriever crouched at his feet, is thrown into strong relief by the rich folds of a chamois velvet curtain. The only bit of color, the scarlet ribbon of the Golden Fleece which hangs around his neck, brightens up the gloom of this Wandyke-like picture. The child's face has something of the Bourbon form, but except in outline, is like neither of his parents. The next important work of a lady's pencil is Miss Wilson's life-size portrait of Gen. Grant. Duhaube and Winterhalter must look to their laurels when such as these fair rivals appear in the field.

And now a royal competitor enters the field. At the opening of the Royal Academy of England, the president in prospecting the health of the Queen said: "Her majesty has ever manifested a warm interest in the prosperity of the arts, of which she has on this occasion given a substantial proof by permitting her accomplished daughter, her Royal Highness Princess Louise, to send to the exhibition a marble bust—executed, and as I un-

derstand, chiseled by her own hand—a faithful likeness of her royal mother. It is a work full of truth and genius. Art without truth, or truth without art, is of small value, but the princess has produced a likeness of our beloved Queen, in which truth is happily combined with art and taste—and I cannot doubt that not only the members of the Royal Academy of which her majesty is the royal head, but every artist and lover of the arts throughout the kingdom will appreciate this honor conferred on the art." Which last sentence is "booh." Is art elevated because an English princess performs an amateur task?

THE NEW WOMAN PREACHER.—The World has a long report of a sermon preached in the Duane street Methodist Church, by the widow Van Cott, the first licensed female preacher in the Methodist Communion. She is described as having "hair fixed and frizzled in the most becoming fashion. Her face glowed as she stood before the congregation in her rich but tasteful black dress of bombazine. She wore a neat black jet ornament at her throat, and a handsome gold chain peeped from the black belt around her waist. Her large blue eyes were filled with a holy light, and her massive and finely formed head was lifted as she read the Gospel of Matthew with great oratorical effect. She was introduced as a dear Sister in Christ by the pastor of the church, and when she looked around the congregation and saw so many pleasant faces, friendly in the old time of her connection with the church, the widow took courage and read the Gospel with power, grace, and dramatic effect. Every word that she uttered was delivered with unction and telling force. When warned to her subject her face seems lighted up and full of stirring animation. Her elocution is natural and florid, and her sentences uttered in a base-tone voice. Her illustrations of the Scriptures last night were remarkable for their force, and sharply to the point in discussion. She is better, however, in a camp meeting, under the shade of pine trees and the glare of pine torches. The roof of a building, however shaggy, seems to contract her gestures and the flow of her sentences. In expounding a text of Paul of Tarsus, she is in her happiest vein, for there is enough masculinity in this preacher to make her fond of the vigorous utterances of the gifted apostle." The World says editorially: "The dry bones of report give us little clue to the emotional power the preacher is said to have displayed in swaying the souls of men in the rural districts. But this vehement and hortatory style of preaching, although with many natures it is the most effective, yet it depends most of all for its effect upon the fervor with which it is uttered, and is least capable of transcription. There is already a woman 'exhorting,' with extraordinary effect, in the Methodist Church; but she is not officially recognized, as is Mrs. Van Cott. But, now that the gate is down, it will be impossible to exclude other women whom the spirit may move to that effect, from following this pioneer. The Methodist Church is, however, a progressive body in this respect, for it has already admitted Female Suffrage upon the question of lay representation. But such flying in the face of St. Paul as is shown in the licensing of Mrs. Van Cott is enough to make John Wesley turn in his grave, without any additional aggravation."

MISS C. UNDERHILL gave a very interesting poetic reading at Plympton Hall on last Thursday evening. Her address was small but appreciative.

MISS ARUNDELL, a new candidate for Iycon honors, made her debut in Harlem a few days since. Her theme was "The early days of Louis Napoleon." She made a pleasing impression. Her appearance is prepossessing and her delivery good.

THE National Franchise Association, of which Senator Pomeroy is President, has prepared a circular to be sent to all candidates for municipal offices, to be voted for next Monday, asking them, first, whether, if elected, they will use their influence to enfranchise the women of the District of Columbia; second, whether they will use their influence to secure women official appointments; and third, whether they will protect women in the free exercise of all honest employments.

We have just seen a brown and well-worn copy of Mary Wollstonecraft's "Maria; or, The Wrongs of Woman." It was printed in Philadelphia by James Carey in 1799, and is a very graphically told story.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
FARKER PILLSBURY,
SUSAN B. ANTHONY, Proprietor.

NEW YORK, JUNE 10, 1869.

TO SUBSCRIBERS.—HOW TO SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

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REGISTERED LETTERS.

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BOUND VOLUME.—THE REVOLUTION, Volume 2, handsomely bound, for sale at this office. Price \$5.

REV. HENRY EDGAR.

This gentleman preached a sermon a few Sundays ago, on "Woman's Share in the Social Reconstruction." He claims to base his views on this question on those of Auguste Comte, who applied for a professorship in a French university some years since, but was rejected by Guizot, "Minister of Instruction," on the ground that he was insane.

This might be good ground for the women of the nineteenth century to reject his idea of their sphere, as set forth by his disciples; but there is too much wisdom, method, and sound philosophy in this great writer's works, for us to dispose of him in that way. As we read Auguste Comte, we think his disciples do him as great injustice as the disciples of Jesus have done their master, in the narrow application of the universal principles this great leader of thought gave to mankind. When Comte asserts that the recognition of woman's thought is primal to the reconstruction of the state, the church, and the home, he grants all we have ever asked. He disposes of every question he discusses on the basis of social harmony, and when we begin all reform there, it needs no philosopher, read in the schools, to tell us that the first work in building up the family is the creation of a new order of mothers, for when woman understands the science of life, the work of the state and the church will be done at the fireside. The creed, the code, the caucus, the club, and the oracle will all be united in woman's sphere of interest and influence. She cannot train up men and women wisely, until she understands the whole circle of their duties, neither can she fully grasp one relation in life until she sees the bearings of all.

In discussing the interests of the thinking and laboring classes, Comte says, intellect and activity can only be harmonized through the affectional element, which is woman.

In this tinal compound does he regard woman as something incapable of performing the

function of an element, or a senseless acid or alkali, uniting with seeming antagonisms without any perception of true harmony, or the results that must flow from such unions? Certainly not.

Wherever woman is to be a power for good in any given direction, we cannot depend on passive attraction, but she must be roused to thought and a feeling of moral responsibility as to her individual action. And wherever woman has an intelligent interest, she will claim a direct influence.

The beauty of Comte's philosophy to us is, that it is based on immutable laws, governing not only the solar system, the vegetable, mineral, and animal world, but the human family, all moving in beautiful harmony together, while the seeming friction and discord of our daily life are but our blundering efforts to bring ourselves into line with these laws.

Believing this, Mr. Edgar's wail on woman's present determination to study the law of her own being, and decide her true sphere for herself, strikes us as an unhappy reflection on the principles of his master, rather than a just criticism on the women who are demanding political rights.

Mr. Edgar opened his discourse with the calm repose of a philosopher, but unfortunately, he soon abandoned the great principles on which he based his theories, and fell into the hackneyed objections and expressions of ordinary men. He said:

The present age is one of transition; that an old civilization is dying out and a new civilization being developed in our midst; that everything which is at this day organized is only provisional, therefore, and temporary, is certainly no new idea. It is implied in the very term "social reconstruction." But to point out specifically those among the existing conditions that are destined to be developed, is a task which for its successful performance presupposes the existence of a positive science of society, and the true significance of the term "social science" has hardly yet entered into the public mind. Men have commonly painted the future according to their own feelings and fancies. They have never dreamed that the future of the human race was a fixed and definite order, dependent only upon the unalterable conditions of the human organization, visceral and cerebral; that even human affairs are subject to inviolable natural laws; that, in the language of the Positive Catechism, "all events, even the most complex, depend upon some fundamental conditions which admit of no change." As soon as we come to take in the full force of this idea, our conception of the future must undergo a profound modification. We will no longer dream of making a future to suit our own notions, or inclinations, or appetite, or of guessing at a future or inventing one, or proposing one to be adopted by vote or otherwise, to our desire, inclination, or fancies. We will positively know the future, not merely guess at it, as the astronomer knows the coming eclipse, not guesses at it. In accordance with the subject announced for this morning's lecture, I propose to take up one or two of those foreseen conditions deduced by Auguste Comte from the immutable natural laws of the human organism that depend essentially upon the co-operation of woman. Auguste Comte teaches us not only to recognize in the past progress of the race a much greater share as due to feminine influence than is commonly credited to that beneficent source, but especially to count upon the influence of woman as destined to exercise a far more potent sway in the future than it has done in the past.

So far so good. The first necessary step to this new civilization is clearly the self-assertion of woman and everything that looks in that direction is in harmony with the law that governs this transition period. The nervousness and opposition of man, his weeping and wailing and gnashing of teeth at the prospective equality of woman are in harmony with the same law, hence sensible women accept sneers and ridicule, sermons, essays, lectures and letters, and all the twaddle that emanates from the male pen and tongue on this

question with a placid smile, knowing that by an immutable law the mother of the race in a true civilization must be as independent and self-governing a power as the man by her side.

When Mr. Edgar bemoans the tendency to "unsex woman," and hints that the present state of things is worse than in times past, he evidently lacks faith in the theories of his Master, for the very best sign of the times is this movement among women. He says:

A result that cannot be much aided, it is true, by any of the efforts of woman to unsex herself. And it is equally true, no doubt, that the dominant tendency of the present moment is to this unsexing, a natural result, like the general social declassification, of which it may be considered to form part of the metaphysical state of opinion at this day prevalent. It were greatly to be desired, indeed, if it were but possible that woman—upon whom the moral order of society always essentially rests—might have been spared that metaphysical transition through which the masculine mind is at this day passing. Could but the positive instruction have been organized in time to have permitted the female intellect to have passed directly from the theological state to the positive, we should have been spared the dreary wilderness of confusion and disorder into which we are, in fact, at this moment madly rushing.

The dominant tendency to-day is not towards unsexing woman but to the self-assertion of the sex. As she rises in the scale of being, her distinctive feminine peculiarities become more and more developed, and just in proportion as she becomes a true, grand woman, will the hue and cry be raised that she is "unsexing herself."

Woman has heretofore been a patient, servile, cringing subject, a mere reflection of man himself, and his ideas are of course based on the facts of life; the women of his own creation he imagines the daughters of heaven.

In these countries where women are the mere tools, toys or drudges of men, there is no talk of "unsexing," but in England, France and America where the best type of women know too much to be either, men, are sounding the alarm, but they do not understand the movement. Instead of unsexing we are asserting the sex as it never has been before.

This phrase, "unsexing," is quite as absurd for those who pretend to believe in fixed laws as to express a fear lest the birds should lay aside their wings or the fish their fins. It is far more philosophical to believe that what women are doing to-day is in the line of their sex, than that they are working outside of it. As to the "metaphysical transition," men will never get through that fog until women go to their assistance. Moreover, we prefer to explore all the quagmires, metaphysical, theological and political where our Adams have floundered for eighteen centuries, that we may see through what sorrows and trials they have achieved their present wisdom and power. If suffering the "metaphysical transition" has given us a Herbert Spencer, a John Stuart Mill, a Ralph Waldo Emerson, an Auguste Comte and a Henry Edgar, pray let woman taste the sorrows of that normal school of reason and philosophy. There is nothing like the wisdom that comes from experience.

If these good men will only stop "painting the future according to their own feelings and fancies," and make themselves pillars of light to guide us through "this dreary wilderness," there will be no danger of our madly rushing into any pitfalls by the way. We do not desire to be waited on the wings of angels directly "from the theological to the positive state," but to follow in the footsteps of our illustrious predecessors; for unless we do this there would be one link in our education always

wanting, and one part of man's history which we could never understand.

It is not good for man to be alone neither in the theological, metaphysical or positive state. Woman always has kept close on his heels, and always will, and it is folly to say to her thus far shalt thou come and no farther, for so long as she has the will and the strength to pursue man through the world of thought she will do it, and thus prove the law of her being. E. C. S.

(To be Continued.)

PRESBYTERIANISM RECONSTRUCTED.

THE General Assembly of the Presbyterian church is undivorced. It is virtually reconstructed. After more than thirty years wandering in the desert of division and discord, like the Israelites in the "Wilderness of Sin," with a meanwhile subdivision between south and north on account of slavery and rebellion, this great household of many faiths and more forms, has published its re-marriage banns, and henceforth the distinctions of Old School and New School will be known no more. The ratification of the act must be by the separate Presbyteries, but those bodies are too well drilled and disciplined to dissent from, or object to, any order or measure coming down from the chief priests and elders. And so the deed is already as good as done. The rending of that powerful legion in 1838, with the circumstances attending, was one of the most surprising events of the nineteenth century. Like the rebellion, it was a good while in maturing, and stirred all the ecclesiastical foundations in the country, as did the rebellion and consequent war, the country itself.

And yet nobody, at least outside the Assembly itself, could really tell what was the matter, cannot, indeed, to this day. And surely the manner of the reunion is virtually a confession that nothing was the matter. Nothing, at any rate, of the slightest consequence. I used to ask every intelligent lay man and lay woman of the church I met what it was all about, and not one could tell. It seemed as great a mystery as godliness itself. And now it seems likely ever to remain so. But the tempestuous and angry debates and encounters in the Assembly which preceded the final convulsion, shook the land and the sea. They were almost like the battle-shocks of contending hosts "with confused noise and garments rolled in blood." Congress, in those days, furnished no parallel. Nor in any days. Professor Finney, then in the prime and power of an evangelist and preacher, used to say, "if hell ever holds jubilee, it must be wherever the Presbyterian General Assembly holds a session." My own minister at that time, an able and sound Congregationalist, said he wanted no better argument to support the doctrine of Total Depravity than many scenes then and there witnessed. So said multitudes like him.

But in the plan of reconstruction, no mention is made of those terrible dissensions. It is simply declared :

The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards ; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice ; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures ; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

And that is all. To hold, enjoy and inculcate that, and just that, was ever the pretended purpose of both parties, before, during and ever since the separation. In the discussions at the recent session, it was discovered and conceded that much if not all the differences which led to the division grew out of "misunderstandings of each other's words or views ;" and that it was not differences in doctrine, but only in the philosophy of doctrine which stove down their walls, that before had so often defied the gates of hell. And by unanimous vote in the New School, and nearly unanimous in the old, the divorce is to be annulled, and the twain henceforth are to be one flesh. And if God have joined them together what man can put them asunder ? or could before, even ?

But it is the manner of taking the final vote on the question which most concerns THE REVOLUTION and its objects. An extract from the report of proceedings reads thus :

The Moderator then announced that the time for taking the vote had arrived, and suggested that a moment should be spent in silent prayer. For that time the entire Assembly bowed their heads, and profound silence ensued. The Moderator said : " Fathers and brethren, are you ready for the vote ? If so, all who are in favor of accepting the report will please rise."

Elder William A. Eldridge, of Utica, at this moment said : " Mr. Moderator, I hope the ladies will be allowed to vote."

No notice was taken of this suggestion. The entire assembly arose to their feet. The Moderator then declared the vote unanimous.

The congregation then united in singing the 117th hymn :

" Let Zion and her sons rejoice,
Behold the promised hour !"

No notice was taken of the proposal that women vote. Why not ? Are not women members of the Presbyterian Church ? Are they not, indeed, a majority in it, as in all other denominations ? Are they not, too, its power, its pride, dignity, decency, glory, its only hope and possibility of even temporal salvation ? For the scenes of 1838, when the division was effected, showed clearly enough that such men (ministers and all), left to themselves, would soon devour each other, or become at least a habitation of devils, a hold of every foul spirit and a cage of every unclean and hateful bird.

Besides, in the plan of reconstruction, it was proposed to make the Scriptures of the Old and New Testament the infallible rule of faith and practice. In both Testaments are numerous and most illustrious instances of woman, not only voting for rulers in church and state, but ruling herself ; preaching too, and prophesying as well as praying ; and doing all as effectively and fervently as the most inspired and gifted of male patriarchs or prophets. If, " in Christ Jesus there is neither male nor female," why is there in the Presbyterian Church ? Why, but because that body more resembles Mahomet than Messiah ? But a church that for half a century permitted its members and ministers to keep women from whom to breed slaves, and valued them only for their breeding capabilities and sold their children in the market with the calves of the stall, and justified the horrible business by Bible precedent, from the patriarchs to Paul, by Scripture example as well as precept, such a church cannot be supposed to estimate woman very highly, and will not readily yield her the right of suffrage even in the choice of her minister or sacramental associates, to say nothing of the government of the state and nation.

The capacity of the popular church to interpret the Scriptures on any subject, may well be questioned ; the Presbyterian Church especially

on the rights and privileges of woman. The Methodist body, though as unsound for many years on the slave question, was always far more tolerant towards women. So too, the Baptists. But nearly all alike have for ages found Scriptural defence for hanging and burning of witches and heretics, for war, for capital punishment, for making, vending and using intoxicating beverages, indeed for any crime or abomination which the depraved taste, the greed, or bigotry of the world demanded. And pre-eminently for chattel slavery, while slavery was suffered to continue. And as slavery found its last refuge and hiding place, its forlorn hope in the church, so, too, will the oppression of woman. And the treatment of Mr. Elder's proposition, in the recent Assembly, that women be allowed to vote on the question of Reunion was natural, and to be expected. No Mahometan can hold a fellow Mahometan as a slave. Thus saith the Koran, and thus the example of Mahomet himself. But the Presbyterian priesthood virtually hold all the women of their charge in absolute spiritual despotism. And they mean to. They choose their preachers for them ; decide on the salary they must help to pay them ; what missionaries they must support ; what doctrines shall be preached and believed ; what ordinances practiced ; who shall be admitted to communion, and who kept away ; what divisions shall be made, and what reunions ; and for what reasons. They do all for women, in whatever pertains to church affairs, that any slaveholder ever did, could, or wished to do for the slaves of his plantation. And this is called the " glorious light and liberty of the gospel !"

P. P.

WOMEN'S SUFFRAGE—THE REFORM AGAINST NATURE. By Horace Bushnell, D.D.

THIS work will be recognized as one of the most noteworthy contributions yet made to the discussion of the subject to the consideration of which it is devoted. It opens with a preliminary chapter in which the question at issue is stated with characteristic force and clearness. Dr. Bushnell then takes the ground that there is no right of suffrage absolute in man or woman, and in the next place proceeds to argue that women are not created or called to govern—a position which he shows is abundantly sustained by Christian doctrine. He then discusses some subtle mistakes of feeling and argument, and concludes by summing up the report of history, and by sketching some of the results that would naturally follow the concession of suffrage to women.—Tribune.

Here is another unhappy gentleman about to prove that man's prejudice and selfishness are Nature's laws, and that man understands woman's appropriate sphere better than she does herself.

In China men put women's feet in iron shoes and forbid them to read or write, in obedience to the dictates of Nature. In Turkey they keep them in harems, slaves to man's lust, with no freedom of thought or locomotion, and no education, in obedience to the dictates of Nature. In Hindoostan they burn the widow on the funeral pile of her husband, as the world should be a blank to a woman under such circumstances—according to the dictates of Nature. In America, England and France the daily journals announce an unbroken history of rapes, seductions, paramours, infanticide, feticide, unhappy marriages, separations, divorces—all carried on according to the dictates of Nature, and for women to attempt a reform against any abuse of her sex in any country is to rebel against Nature.

Now, if Dame Nature is so full of freaks as all this goes to show—if she changes in her plans and purposes in every latitude and longitude,

and is only consistent with herself in uniformly degrading womanhood, we have but one feeling towards her, and that is an aversion and distrust.

We wish that all these officious gentlemen who are troubling themselves about woman's destiny would permit her to interpret Nature for ourselves. The sphere of a being is indicated by its wants, appetites, capacities and powers in its normal, healthy condition, of which said being is a better judge than any other order of beings can possibly be.

We do not believe that thus far the sphere of woman has been in harmony with Nature's laws, nor woman's highest development, but the result simply of man's lust and selfishness—of the law of force, governing an age in which might makes right. To argue that things as they are are in harmony with the highest and best law is to end progress. If the good Dr. proposes to prove woman's degradation as the subject of man from Christianity and the Bible, just as reverend gentlemen in times past did that of the slave, he will be compelled to eat his own words in less than five years, for Woman's Suffrage in this republic was foreordained from the beginning. E. C. S.

ADELAIDE RUSSELL SAWYER.

SOME time ago a friend sent to our office an engraving of "The Spirit of Truth," a sweet, girlish face, pure, beautiful, serene, that has been to me a daily inspiration ever since, for I see woman's higher ideal of her own sex, represented alike in poems, novels and paintings, I feel that a grand army are working side by side to the same end. There is nothing more striking than the wide difference in man's representations of woman with pen and brush, ever as the mistress, wife and mother, shy, dreamy, voluptuous and sentimental, a Madonna or a Magdalen, and woman's conception of a noble, individual, self-poised womanhood conscious of her true dignity and destiny. Such pictures as Lily Spencer's "Truth unveiling Falsehood," and Adelaide Sawyer's "Spirit of Truth" are sermons and loving words of reproach to those whose lives are vapid, objectless and low, and lofty music, songs of triumph to those who have struggled to keep one steady course upward and onward, ever bearing up the multitude by their side. After years like these, what bliss to reach firm, solid ground, where one, with well trained and skillful ear, can catch the low, sweet strain of harmony that runs through all the discords of our mortal life.

In the fifteen thousand homes where "The Better Land," "The Empty Sleeve," "The Spirit of Truth," are household gods, let the young girls who gaze admiringly on them each day, remember that tiny fingers like their own have toiled through weary days, and months, and years, oft cold and hungry, friendless and unknown, to give them in this sweet way, a new and higher thought of woman's destiny.

ANNA DICKINSON predicts that she will be a member of Congress in ten years. It is possible. She may go even lower.—*World*.

Lower! Is it a degradation to have in one's care and keeping all the political, religious and social interests of 30,000,000 of people, to make and mould the institutions of a continent? When woman has a voice in politics, she proposes to lift the science of government into the world of morals and religion, to legislate for human happiness and development, not for the

success of parties and politicians, at least, we hope so. If Anna talks as well on political questions in Congress as she has out, she will be an honor to her sex and the nation.

IMPUNITY IN CRIME

A VILLAIN recently lured a young girl of respectable family from her home in this city by ardent professions of honorable love and solemn promise of marriage. Having thus got her into his clutches, he seduced and soon after deserted her in Chicago, having never intended to make her his wife. Finding herself alone in a strange city (Chicago), with no alternative but a life of shame or a suicide's death, she chose the latter, and was a corpse scarcely two weeks after she was enticed away from her parental home. This is an old, old story—a tragedy which, with some variation in the catastrophe, probably occurs in this country many thousand times per annum.

What shall be done about it? Can we do no better than sit down in stolid apathy, and say, "So it has been, it will be, and there is no help for it?"

As yet, but one partial mitigation has established itself—that of homicide. It has become a part of the unwritten, jury-made law of our country (and we note its recent extension to the Canada) that the woman who has been seduced and betrayed may kill her seducer if she will and can. It is not yet established that she can do this with impunity if she is black, brown or yellow, while her seducer is accounted white; but there is a case pending in Washington which will settle this point. It is settled, however, that the victim's brother, father or husband, may act as her proxy, in case she is too tender or too timid to do the deed herself.

The moral of this justification of homicide is not that libertinism is forbidden or condemned, but that it is only allowed within certain limits. If a man will be lecherous, and has any serious objection to serving as a target for loaded revolvers, he must choose his game from that large class who are neither homicidally inclined nor judged about by sanguinary male relatives. If his lawless desires lead him into well guarded preserves, he must abide the serious consequences.

—Is that the last word of Christian civilization on this grave theme? Has the law no terrors for libertines who make the timid and defenceless their only prey?

We think it should have, and that it should inaugurate a reform by proclaiming every keeper of a house of infamy a felon, and forfeit to the State all property devoted to the base uses of prostitution. This would speedily strip the horrible trade of the false glitter which now surrounds its early stages. The haunts of infamy are the nurseries of crime, the hiding-places of felons. Forfeit all property devoted to the uses of harlotry, and send the bawds (male or female) to prison, and lechery would be fatally crippled. The young girl who has been misled and betrayed is generally hurried to and hidden in one of the more sumptuous of these haunts of sin, where every art is exhausted to reconcile her to a life of shame; and thus—"but once beguiled, and evermore beguiling"—she, still a victim, victimizes many, and avenges her own fall by transforming mere sensualists into defaulters, bankrupts, embezzlers, thieves and suicides.

Every brothel is a focus of perpetual conspiracy against the virtue and peace of the innocent and pure, fomenting pollution as the receiver of stolen goods incites theft. A true State would diminish crime by destroying the facilities that incite to its perpetration. But the rulers of our city depend on the keepers of every haunt of debauchery to swell their fraudulent majorities, and thus iniquity, in league with magistrates, laughs at the terrors of law. Shall it never be otherwise?—*Tribune*.

We would suggest that every young girl should be taught the use of firearms, and always carry a small pistol for her defence. Moreover, that she should be accompanied by an immense Newfoundland dog whenever she is in danger of meeting her natural protector. What a shame to teach our young girls to look up to man as the source of light and wisdom—"the head of woman, as Christ is the head of the Church!"

To go to the root of all these outrages it will be found in the idea that woman was made for man, and every man has a feeling that he has a right to any pretty girl he can entrap.

If women could completely disguise themselves in male attire that would be a great protection in going about in crowded cities. Something must be done, that our girls may be free to roam up and down the earth at pleasure. There are many good reasons for laws that forbid man to assume woman's attire, but there is no reason in the world why woman should not seek safety and independence in the costume that secures it. E. C. S.

PRESIDENT WOOLSEY.

THE laws of Connecticut, like those of Indiana, permit the bonds of marriage to be dissolved for any cause which may be considered sufficient by the Courts. The consequences of this liberality are alarming: the sober, old-fashioned citizens of the State. While the number of marriages within its bounds last year was 4,734, the number of divorces was 478, of which 180, or more than one-third, were granted in New Haven county alone. Nor are the parties divorced, as might be supposed, to any great extent citizens of other States, who take up their abode in Connecticut temporarily. They are mostly natives, which does not speak loudly in favor of Puritan morals. President Woolsey, of Yale College, has been for some time endeavoring to rouse public attention to this state of affairs, and Gov. Jewell has recommended to the Legislature to modify the existing laws so as to make divorces less easy of attainment.—*Sun*.

What would public morals gain by compelling men and women who live in constant antagonism to remain together?

Can purity and happiness to the parties, health and vigor to the offspring, be the product of such unions? No, no, President Woolsey. There is nothing more demoralizing to the individual than a marriage without love and attraction—nothing that more surely undermines respect for all law than legislation on those subjects that human legislation cannot regulate. Such laws, made as a check on the vicious, have no effect on them, but bear heavily on the virtuous, who ignorantly sacrifice themselves for what they deem the public good. What God hath not joined together let man put asunder. E. C. S.

WOMEN'S EDUCATION.

NEW YORK, JUNE 3, 1869.

Editors of the Revolution:

Enclosed please find the report of a meeting of New York ladies to consider the important subject of WOMAN'S EDUCATION.

The within slip will show that this is a movement quite as earnest and pronounced as the WOMAN'S SUFFRAGE agitation of the day, and more in consonance with prevailing public opinion.

We trust that you will aid the effort by inserting the report and resolutions into your columns, and add at least a brief editorial notice.

Very respectfully,

MRS. MARSHALL O. ROBERTS.

IMPORTANT MEETING OF NEW YORK LADIES.—WOMAN'S EDUCATION.—On Monday, the 31st of May, a large number of influential ladies gathered at Dr. Taylor's, cor. Sixth Ave. and Thirty-eighth street, in response to the call of the secretary of "THE AMERICAN WOMAN'S EDUCATIONAL ASSOCIATION." A meeting was organized, Mrs. Marshall O. Roberts presiding, and after a long and interesting discussion, the following resolutions were unanimously passed. It is proper to state that the Society has been an organized and efficient power in woman's education, for over twenty years. The object of its present action is to forward a movement to secure endowed institutions for the training of women to their special duties and professions as men are trained for theirs, particularly the science and duties of *home-life*. The resolutions will sufficiently explain the rest:

"Resolved, That one cause of the depressed condition of woman is the fact that the distinctive profession of her sex, as the nurse of infancy and of the sick, as educator of childhood, and as the chief minister of the family state, has not been duly honored, nor such pro-

vision been made for its scientific and practical training as is accorded to the other sex for their professions; and, that it is owing to this neglect that women are driven to seek honor and independence in the institutions and the professions of men.

"Resolved, That the science of Domestic Economy, in its various branches, involves more important interests than any other human science; and that the evils suffered by women would be extensively remedied by establishing institutions for training woman for her profession, which shall be as generously endowed as are the institutions of men, many of which have been largely endowed by women.

"Resolved, That the science of Domestic Economy should be made a study in all institutions for girls; and that certain practical employments of the family state should be made a part of common school education, especially the art of sewing, which is so needful for the poor; and, that we will use our influence to secure these important measures.

"Resolved, That every young woman should be trained to some business by which she can earn an independent livelihood in case of poverty.

"Resolved, That in addition to the various in-door employments, suitable for woman, there are other out-door employments especially favorable to health and equally suitable, such as raising fruits and flowers, the culture of silk and cotton, the raising of bees and the superintendence of dairy farms and manufactures. All of these offer avenues to wealth and independence for women as properly as men, and schools for imparting to women the science and practice of these employments should be provided and as liberally endowed as are the Agricultural schools for men.

"Resolved, That organization is a most powerful agency to secure these objects; and that the 'American Woman's Educational Association' is an organization which aims to secure to women these advantages enumerated, that its managers have our confidence, and that we will co-operate in its plans as far as we have opportunity.

"Resolved, That the Protestant clergy would greatly aid in these efforts by preaching on the honor and duties of the family state. In order to this, we request their attention to a work just published by Miss Beecher and Mrs. Stowe entitled, 'The American Woman's Home,' which largely discusses many important topics of this general subject, while the authors have devoted most of their profits from this work to promote the plans of the 'American Woman's Educational Association.'

"Resolved, That the editors of the religious and secular press will contribute important aid to an effort they must all approve by inserting these resolutions in their columns."

We understand that a resolution was presented on this occasion repudiating all sympathy with Woman's Suffrage, but was voted down.

In reading the above resolutions we thought how can thinking women fail to see that woman's employments must be degraded as long as she is herself; that disfranchisement is degradation.

When woman is the political equal of man she will be dignified in her own eyes, her employment will be respectable, and she will get equal wages with man for the same work. We think that men are better fitted than women for all the drudgery of domestic life.

They can stand fire better, not only in the battle-field but round the cook stoves; they excel as cooks. They are better fitted to wash and iron, and the sewing-machine is their peculiar sphere. If women must give birth to children, the least the men can do is to help take care of them. Women must have some healthy, exhilarating, out-door employments. As to the needle, would that no woman need ever look through the eye of another. There is no reason why all women should wash and iron, sew, nurse children, bake and brew and stew, than that all men should delve in a barn-yard.

As to education, the true theory is to open the colleges already built and endowed to girls, and give them like freedom to learn what they choose, and do that for which they have a genius.

E. C. S.

WHAT THE PEOPLE SAY.

LYNN CITY, May 22, 1869.

MRS. STANTON—Dear Madam: How much I should have enjoyed being present at your anniversary meeting. The scene between Mr. Foster, Fred. Douglass, and Miss Anthony must have been decidedly rich—we would like to take "Susan" by the hand and thank her for her courage and efficiency.

Success to the "National Woman's Suffrage Association." This is definite, now all can understand the purpose to be effected and proceed intelligently, and actionably. It is the bounden duty of every woman, high or low, rich or poor, to demand "Suffrage" as her inalienable right. This is the cynosure to which woman should turn, as to her redemption from wrong and oppression.

Michigan, though seemingly the most inert of all the states in the cause of Woman's Enfranchisement, has taken a step or two in the right direction. The doors of the University are open to woman, and a woman has also been appointed as State Librarian.

Now, my dear Mrs. Stanton, what can we do to assist you in forwarding this most important movement. In anything we can do for the good cause you may command us. With much respect yours,

S. A. JENNY,

of the Genesee Democrat.

Celebrate the Fourth of July by demanding throughout your state freedom for woman. Circulate the petition asking the passage of the Sixteenth Amendment to be carried into Congress early in the session next December. If you get up meetings in all your school districts on the Fourth, at these gatherings the petitions can be easily rolled up on the spot.

VERNON, N. Y., May 23, 1869.

DEAR MRS. STANTON: I could not attend the Convention. Wanted to be there. Neither could I write on the Sixteenth Amendment, as you suggested. It was well that I could not, for you exhausted the subject in your magnificent speech. Your argument against manhood suffrage has great force, still I am not a convert. If Suffrage be a lawful inheritance, God forbid that I should embarrass any human soul in entering upon its possession. Let justice be done, etc. But as we have discussed this subject publicly and privately, I will add no more.

You have not heard from me for a long time because I have been occupied with domestic matters—with the labor of a sick-room.

You of THE REVOLUTION have not been "cut off my books"—not a bit of it. There is now and then a black mark against you, for opposition to the Fifteenth Amendment, for instance, and various peccadilloes that I cannot call attention to now. Mr. Pillsbury is always replete with interest and thought, and point, and I feel so sorry when reading his criticisms that what he says is true, and when he touches my idols, I say, "hands off," while you, playing upon my "harp of a thousand strings," make wonderful melody. Is not the world delightfully shrouded on this Woman question? Look back upon our small beginning! The cause has so much vitality it takes root everywhere, and grows, like a hot-house plant, full of vigor and beauty.

Truly yours,

J. ELIZABETH JONES.

We hope Mrs. Jones will be invited to deliver an oration on the Fourth, at Vernon, on the Sixteenth Amendment.

WYANDOTTE, Kansas, May 24, 1869.

MY DEAR MISS ANTHONY: Before leaving Washington I sent word to have the address of my REVOLUTION changed from "U. S. Senate, P. O., Washington, D. C.," to Wyandotte, Kansas, but it has not made its appearance there yet, and I feel lost without it. I am glad Mr. Train has dissolved partnership with your paper—not that I particularly dislike Train, but I think his influence, as a whole, not in your favor.

The question of Woman Suffrage was not re-submitted in Kansas last winter, on account of any coldness in its behalf, but because of the negro question, which I think will be settled by the adoption of the Fifteenth Amendment—after which we will have fair sailing and a free fight and will speedily win. The great work is steadily advancing in all parts of Kansas and the West generally. All we have to do is to *agitate, agitate, and keep agitating*. The more a good thing is shaken before the people, the more friends it gains, whether the shaking process is performed by friends or enemies. Therefore, let every body shake, that the sweet perfumes of our righteous cause may fill the land.

Truly yours,

J. P. ROOT.

P. S. Don't forget THE REVOLUTION. My wife can't keep house without it, to say nothing about myself.

CONCORD, N. H., May 12, 1869.

MRS. LUCY STONE—Dear Madam: If a spirit of interest was the only barrier I should be with you to-day instead of sending my regrets. I can only convey to you so much of encouragement and sympathy as our prospects will justify and an earnest heart dictate, and watch with eager interest the report of your deliberations.

It is scarcely six months since our organization was formed. Already, petitions have been sent, with hundreds of names attached, to our National Congress. In a few weeks we shall petition our State Legislature, and are sure of respectful attention.

The question now appeals to reason and argument, and instead of sneers and ridicule we hear the demand for light and ideas.

The men of our day, our public aspirants, are watching the tide of social opinion as it ebbs and flows, well knowing their political life may depend upon the venture they now make for the justice and right in our cause.

May your Convention result in higher good than your fondest hopes have anticipated, and may we all work in the spirit of unity and truth for equal rights for humanity, without distinction of culture, race or sex.

Most respectfully yours,

ARMENTA S. WHITE.

OTTUMWA, KANSAS, May 15, 1869.

MISS SURAN B. ANTHONY—Madam: I have the honor of informing you that you have been unanimously elected as an honorary member of the Ottumwa Literary Society.

I have also been authorized to request you to deliver an address before the Society at your earliest convenience. Yours respectfully,

LEMOY DODGE, Secretary.

Thanks for the honor Ottumwa has done me. I trust the young women are members and take active part in the discussions.

The very first time I am in Kansas I shall be most happy to speak for you.

I remember well my visit to your beautiful town four years ago—that splendid Fourth of July celebration under those grand old oaks of the Neosho. How the good people opened their eyes when your representative (Clark) said "Negro Suffrage"—how utterly appalled the men (not the women) were, when I followed with, "Yes, we must have negro suffrage, and, still more, we must have Woman Suffrage, too."

S. B. A.

SAN FRANCISCO, May 30, 1869.

DEAR REVOLUTION: The great movement of human rights is developing some curious phases in some departments of organizations, or people in them. A lecture, on which the subject of human suffrage was brought prominently forward and discussed by Sheldon J. Finney in this city last Sunday evening, was objected to by some gentlemen connected with the military matters here. Women in power will want more justice, less force. A rather curious procedure took place in a Convention of Christians, as they call themselves. You may get the idea from the following, taken from the *Morning Chronicle*, a paper having the largest circulation in this city:

"A STARTLING PROPOSITION AMONG THE CHRISTIANS—DEMORALIZING EFFECT OF FEMALE ASSOCIATION AMONG YOUNG CHRISTIANS.

"EDITOR CHRONICLE: In the second day's proceedings of the Young Men's Christian Association I see a very singular observation for so elevated a society as, from the title, this would have us believe it is. A resolution was introduced by some right-minded individual, favoring the co-operation of young women, either by the establishment of young women's Christian Associations, or the admission of young women into communion in the Order. So far, well enough; but to Mr. Woodworth opposes the measure on the ground that 'the introduction of females would have a demoralizing effect,' and the resolution was rejected. What is the inference? Does it have a demoralizing effect for 'females' to sit in churches with men and become members of the same congregation? Is it demoralizing for brothers to have sisters? I believe it is in China; and, by-the-by, one of their resolutions is that they must endeavor to Christianize the Chinese. Would it not be as well to dispense with this foreign mission

until the demoralizing effect of 'female' association could be corrected? But the question might possibly come up—which is the demoralizing element, the young women whom it is proposed to incorporate, or the members of the Christian Association? One element, it is sure, as asserted. In all charity, gallantry and Christianity, the young men must admit that it is not the young women but themselves; and if so, why would it not be a good thing to try and improve their demoralized condition by the introduction of the 'female element'? For heaven's sake let us get the good and bad elements in congregation, so that the good can go to work Christianizing the bad.

"Such an observation as that the 'female element' would have a demoralizing effect," is a burlesque on the spirit of the age, and shows any other than a Christian spirit. The 'female' element demoralizing in a Christian Association! Lord help the Christian part of it, if so. No wonder, as Rev. Dr. Todd asserted, that 'some of the churches on the green hills of Massachusetts and Connecticut, which sixty years ago stood on a good footing, are now very poor.' The age of bigotry and man worship is past, and with its decline has sprung up the rights of women as well as of men—the age of reason, science and

COMMON SENSE.

It will be well to mention that this rejection was followed by a womanly example of returning good for evil, for the young women participated in getting up a floral festival for the library's benefit belonging to this Young Men's Christian Association, at which the young women could pick berries, wash the dishes, and I have not heard that such chores and associations for the mee euer had an "immoral tendency." I should have been glad to have had these young women womanly enough to have said: "If our presence as members have the tendency your remarks and votes have declared, we hope to be able to make our influence properly felt." We will, therefore, get up a library of our own, and endeavor to fill it with works to teach young women their obligations to themselves until a better race of young men or a less demoralized set may be the managers of institutions of instruction and association. This rejection of women has jarred the hinges of this Young Men's Christian Society; its doors must swing wide before long for all, or it, like some of the old churches, will be without support. I find *The Revolution* is strengthening the hearts and holding up the hands of those that are working for humanity. I hear the echo of its words, often spoken in the right place and appropriate occasions. Speed on its influence, and let labor and the oppressed arise to take their own.

Respectfully, J. H. ATKINSON.

WASHINGTON, D. C., May 24, 1869.

DEAR REVOLUTION: I had always believed it to be the duty of the women of this country to yield the right to vote to the negro, before demanding it themselves. My faith in that duty was somewhat shaken a few days since, by hearing a portion of a conversation between a couple of ignorant blacks. They were ridiculing the idea that women were fit to vote.

One said, with the utmost scorn, "Talk of a woman's vote, now jess look at a woman, she aint nuffin," to which sage remark the other gave his assent.

I passed on, but my heart swelled and the blood coursed quicker in my veins to think that I, who had spent nearly thirty years in the acquisition of knowledge, who had taken the deepest interest in all that concerns my country and her greatness, who had given all the aid in my power to strike off the shackles from those very men—to think that I am considered, politically even, beneath those degraded, ignorant beings who never, until within the past few years, have had their feeble intellect aroused to the dignity of a thought!

The argument in favor of placing in the hands of the most intelligent that little bit of coveted power, would decide the question in my favor; but the fact that I am a woman awards it to them!

I am willing to give men all their rights—more than willing—but as self-preservation is the first of Nature's laws, it behooves me to be careful that they shall not deprive me of none of mine. The argument that the negro man requires the ballot to protect himself, applies with still greater force to the negro woman, for she needs it to be protected from two tyrants, her present, as well as her former master.

Mr. Downing would, I suppose, tell us, that his race is not hostile to the idea of woman's equality with man, but the facts in the case convince us to the contrary. An ignorant man, as you have often told us, desires and believes, that some one is lower down in the scale of humanity than himself. Those two men are but a type of all, with here and there a worthy exception.

The ignorant blacks are not, of course, in sufficient numbers in the north to have much political influence, but there are enough white men who are as ignorant and

degraded as those blacks are, who legislate for the educated and refined class of women, as well as the low and depraved.

If there is to be any restriction in the exercise of the franchise, for the sake of our country, for the highest interests of humanity, let it be the restriction of ignorance!

I always look for your cheerful face with the assurance that I shall find something to lighten the cares of life, and give me a higher idea of womanhood, something that shall strengthen my faith in the glorious cause that shall revolutionize the world, and make it a second Eden.

Yours truly,

L. W.

Editors of the Revolution:

THE Milwaukee Sentinel, a Radical Republican and semi-sect religious paper, largely patronized by the people of this State, delivered itself lately of the following expensively consistent views. Criticizing the letters of one "Charley Robinson," from Europe, it dilated on the extensive employment of women in French banks, stores, etc., and inferred that the suffrage was quite unnecessary to give them the right of independent labor. (Via, it said nothing about the pay of French female clerks.) In the same issue, under the caption, "Wanted fewer Women," appeared the following outrageous paragraph: "We have it on the authority of a leading and humane clothier in Boston that the women who operate the sewing machine last only a year and a half or two years when they are used up and fit for nothing. Here, then, is what may be called a first-class vent for superfluous women."

The chivalrous "natural protector" of northern women is clearly of the same mind with the chivalrous "patriarchal governor" of the southern blacks. He believes in "using up" superfluous slaves and getting more. He has his gang wearing out their lives over the wash-tub and the sewing machine, even as the planter had in the cotton field. He has also his favorites, soft-handed, bright-eyed, delicate, graceful, accomplished, as the planter had. When the planter got tired of these he sent them into the cotton field to be "used up." When the Northern chivalry get weary of their favorites they send them to the dance-houses, bucket-shops and subterranean cellars for the same purpose—all but a third class of slaves who are "used up" by housework and bearing children. Our Western graveyards are choked with the ashes of women thus "used up." Their masters have "got more." If these things do not somewhat eventuate in "wrath to come," I shall ask is there a living God? C. L. Z.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

"Should the right of Suffrage be extended to the women of the United States?"

This was the subject of a public discussion on Tuesday evening last (May 4), at the Rooms of the Eastern Branch of the Young Men's Christian Association, and was participated in by Messrs. C. E. Abbott and A. H. Krum on the affirmative, and Messrs. Jas. Best and E. R. Kennedy on the negative. The debate was very spirited, the negative, however, falling back on the hackneyed and absurd arguments, if such they can be termed—that it would make women masculine, etc., and that there was danger that we would be overrun with female car-conductors and drivers (a good way of disposing of the Second Avenue Railroad stock), and one of the gentlemen feared very much that if we transgressed (?) the divine law of God in giving the Suffrage to woman, he would add another plague, namely that He, in his wrath, would cause women to become so powerful in their ascendancy over men, that finally man would be the weaker and woman the stronger sex—the very absurdity of which "brought down the house."

There was a fair sprinkling of ladies present, and although the decision of the audience was against Female Suffrage, the greater proportion of the ladies present voted in favor of it.

A music class has been organized at these rooms, which failed on a former occasion; but we noticed on the evening of reorganization a number of ladies present, whose clear, bell-like voices gave a charm to the singing—and things went on with a "snap." We can guess what was the cause of the former failure.

C. E. A.

Editors of the Revolution:

No. 2 ASTOR HOUSE BUILDING, May 17, 1869.

In your journal of May 8th I find a paragraph in which "A young woman writes that at Newcastle (Del.) the right of woman to vote is discussed in the Temperance Lodge, and has awakened much interest, both sexes participating earnestly in the debates."

I enclose the annexed paragraph, cut from a city journal, and commend the subject of it to the young women

of Newcastle, through their friends of THE REVOLUTION, as a proper subject for discussion at their next temperance meeting.

ANOTHER TRIUMPH OF CIVILIZATION IN DELAWARE
—INAUGURATION OF A NEW WHIPPING-POST IN
NEWCASTLE—INTERESTING CEREMONY.

NEWCASTLE, May 15, 1869.

The new whipping-post and pillory, erected in the jail-yard by the authorities of Newcastle to supply the place of the ancient and worn-out one, was inaugurated to-day with the usual interesting ceremonies. The new structure is quite worthy of the taste and enlightenment of a community that preserves this relic of barbarism in an age called enlightened. The pillory of three men convicted of petty offences has occupied the whole morning. They were collared in the ugly machine in the presence of a gaping crowd of men and children. This afternoon the flogging took place, and the attendance was very large. Ten persons received punishment at the hands of the Sheriff. The following are the names and offences of those who received lashes: James Edwards, larceny, fifteen lashes; John Willis, larceny, twelve lashes; John Peterson (colored), larceny, twenty lashes; Morris L. Helms, larceny, twenty lashes; John Bush, larceny, twenty lashes; John Reesley (colored), twenty lashes; Aaron Connor (colored), assaulting a white girl, thirty lashes; George W. Thompson, stealing a horse, twenty lashes, also ten lashes for stealing a halter; Timothy Doran, larceny, ten lashes.

As one of the (colored) culprits was whipped for assaulting a white girl, will your correspondent "hurry up" the millennium of Woman's Suffrage, and oblige

WM. H. HUMPHREY.

THE WOMAN'S SCHOOL OF DESIGN.—The annual exhibition of the School held on Thursday evening, May 27th, was a brilliant and encouraging success. The statuary attracted special attention. Dr. Rimmer expresses great satisfaction with the progress which his pupils have made in the School of Sculpture. He expected, he says, that they would take readily to painting, because of the taste in matters of color which women so generally evince, but he was not prepared for their quick apprehension of the rules of form and dimension, especially in studies for which they had so little opportunity to perfect themselves. The statuary is all modeled upon original designs, in accordance only with the teachings concerning the human anatomy which they have received in the school. They have had no living models like those whose works theirs rival.

Many wield the gifted pen as well as the pencil, and there are not wanting instances where works are written and illustrated by the same hand.

A membership includes the possession of various privileges—free entrance to the Academy of Design and to the studios of eminent artists. Dr. Rimmer often takes a party of the young girls into the country upon sketching excursions. The class has as yet served as models to each other, but next year intend to have a "life class." Mr. Cooper, with the liberality which marks his every enterprise, is enlarging the art department—now occupying an entire floor—by enclosing the north balcony of the building.

THE Twenty-first Annual Meeting of the Friends of Human Progress, will be held at the usual place, near Waterloo, N. Y., on Saturday and Sunday, the 12th and 13th days of June.

Rev. Samuel J. May, Charles D. B. Mills, William J. Linton, Aaron M. Powell, Dr. Lydia A. Stowbridge, Charles Lenox Remond, Giles B. Stebbins, and Geo. W. Taylor are expected to be present and address the meeting.

Communications for the meeting may be directed to Phebe B. Dean, Waterloo, N. Y.

CANVASSERS wanted for a new and popular book, C. S. Westcott & Co., 79 John street,

LITERARY.

THE MANUFACTURER AND BUILDER, for May, Western & Co., publishers, 37 Park Row, N. Y. \$1.50 per annum; single copies, 15 cents. A very handsomely printed, practical and artistic publication of great use to all mechanics.

GOOD HEALTH. A journal of physical and mental culture. Alexander Moore, Boston; the American News Co., N. Y. This Magazine is devoted to articles, original and selected, by eminent writers on all subjects of a Hygienic and Sanitary nature. It also contains papers on topics of a popular and scientific interest; Sketches of Travels and Adventures; Lives of Eminent Men; Fiction, in the form of short and entertaining stories; Information bearing on the Pursuits, Education and Recreation of the People; and a variety of instructive and humorous reading. \$2 yearly; single copies, 20 cents.

PLYMOUTH PULPIT. A weekly publication of sermons preached by Henry Ward Beecher. J. B. Ford & Co., 39 Park Row. \$3 per year; single copies, 8 cents.

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY, for June. J. W. Schermhorst & Co., 14 Bond street, N. Y. \$1.50 per annum; single numbers, 15 cents.

ARTIST'S HOME MAGAZINE. CHILDREN'S HOUR, and ONCE A MONTH, all published by T. S. Arthur & Sons, 809 Chestnut street, Philadelphia. Price of each, \$2 per year.

DEMOCRAT'S YOUNG AMERICA, for June. A bright little magazine for boys and girls. Published at 838 Broadway, N. Y. Price \$1.50 per year. Single copies, 15 cents.

THE AMERICAN MISSIONARY for June. 50 cents a year, in advance. American Missionary Association, 53 John street, N. Y.

THE DEAF MUTE'S FRIEND. Published monthly by Swett and Chamberlain, Honniker, N. H. Terms, \$1.50 per year, in advance.

OUR SCHOOLDAY VISITOR, a handsome little illustrated magazine for young people. Daughaday and Becker, 424 Walnut street, Philadelphia. \$1.25 a year; single copies, 12 cents.

POTNAM'S for June is not quite as bright and entertaining as usual. It opens with a description of Ferdinand de Lesseps, the engineer of the Suez Canal, and details his labor and their success in a slightly prolix but pleasant way. The best thing in the number is Mr. G. P. Putnam's sketch of foreign travel. It is characteristic and graceful in style.

THE LADIES OWN MAGAZINE. Edited by Mrs. M. Cora Bland, Indianapolis, Ind. \$1.50 a year. The May number contains an interesting little sketch of Anna E. Dickinson.

Editors of the Revolution:

An article appeared in your issue of 27th May, signed by Thos. W. Organ, M.D., stating that "Prof. Horsford's Self-Raising Bread Preparation" is recommended by Baron Liebig, of Germany, Prof. R. Ogden Doremus, of New York, Dr. C. T. Jackson, Massachusetts State Chemist, and that it could be obtained applying to us at our address below. It is but fair to state that this commendatory notice of our excellent and healthy Preparation was unsolicited and unpaid for by us, and that it was entirely disinterested on the part of the writer. But as even his partial and flattering article falls far short of the truth, permit us to add that "Prof. Horsford's Bread Preparation" has the warm approval of such distinguished scientific men as Dr. Horace Green, Dr. Willard Parker, Dr. John H. Griscom, the late Dr. Valentine Mott, Dr. Jacoby, Dr. Fordyce Barker (all of New York), Dr. Chace Wiggin of Providence, R. I., Prof. J. C. Booth of Philadelphia, etc., etc. Dr. Samuel T. Jackson, Professor of the

"Institutes of Medicine" in the University of Pennsylvania, in a letter to Prof. Horsford, treating of this subject in its medical, chemical and physiological relations, says: "Your Preparation, while it makes a light, sweet and palatable bread, restores to it the Phosphate of Lime which had been separated from the flour, and thus adapts it as an aliment for the maintenance of a healthy state of the organization." During the late war it was examined, tested, and unanimously recommended to our army by a special Medical Commission, appointed for the purpose, and also by our noble Sanitary Commission, who, it is well known, most carefully scrutinized all articles of diet or medicine issued to our soldiers. The capacity of our works at Providence was most severely taxed to supply the demand from the army alone. In *Every Saturday*, of the 15th May last (No. 176), appeared a translation from the *Annalen der Chemie und Pharmacie* for January, 1869, of an Essay by Baron Liebig, the world-renowned Chemist, entitled "A new method of making Bread," in which occurs this passage:

Upon these considerations rests the preparation of the baking powders of Professor Horsford, of Cambridge, in North America, which I hold to be one of the weightiest and most beneficial inventions which have been made in recent times.

I have occupied myself for the last eight months with the preparation and use of this baking powder, and have entirely satisfied myself that with it a most excellent bread, of delicious taste, may be made, and I believe I shall render a service to many by publishing the results of my experience.

Such is the opinion of one, whose utterance upon a great question like this, involving, as it does, the knowledge and practice of both chemical and Vital laws, is accepted by the scientific world as conclusive and final. Your contributor, Dr. Organ, may justly claim indulgence for the enthusiasm with which he urges you to disseminate this information "to the four ends of the earth!" Very truly yours,

WILSON, LOCKWOOD, EVERETT & Co.,
201 Fulton St., N. Y.,

Manufacturers and General Agents.

May 31st, 1869.

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 23.

NATIONAL FREE BANKING.

Editors of the Revolution:

A CORRESPONDENT in your last number, (May 20th) asks, as many do, why we should allow a few wealthy men to establish banks of issue, and furnish the currency of the country? and he proposes to take away from the banks this privilege, and require that notes shall be supplied by the government to any persons who will deposit a sufficient amount in public stocks and pay an interest of seven per cent. per annum, on the sums received in exchange, which are not in any case to exceed 450 millions of dollars in amount.

It is perhaps sufficient to say to the writer of the article referred to, that there is no probability that any bankers would accept notes on the conditions named; and we might also add, that if they should, the system would be a monopoly like the present, though not equally offensive, as there would be no great profit in the

operation, after paying the seven per cent. interest.

That we need bank-notes as small change in our transactions effected by the use of other and larger forms of currency, no one will deny; and it ought to be sufficiently apparent that no legislation can determine how many such notes will be required at different times, any more than we can by the same means fix a limit to our commerce, which creates a demand for the notes, greater at one time and less at another. All efforts in this direction are simply mischievous, and sooner or later must be abandoned for a policy, which, while it leaves the amount to be determined by the natural laws of trade, will ensure, beyond the possibility of failure, not only the final payment of the notes which is now secured, but their immediate convertibility at the natural trade centres, into funds, which will purchase and pay as the specie world, in which they are nominally redeemable, but which is never required when more convenient funds are offered.

The bank in the country which offers a draft or check on funds in the city, needs no specie, and the same is true of the city bank, which can supply a bill of exchange, or its equivalent on London, that being equal to specie and therefore current everywhere.

These bills of exchange, drafts and checks, are all currency, and represent our monetary transactions as much as bank-notes or legal tenders; but neither the one nor the other is money, nor can any amount of legislation impart value to them, or divert them of the inevitable risk which appertains to all promises depending upon the ability and good faith of the debtor.

Persons who contend for paper money seem to forget that all our so-called money is measured, as it always has been, and always will be, by the relation it bears to gold and silver, which are the standards at those great commercial centres, to which as yet, we must be subordinate, just as trade and banking in the country is always governed by the cities here.

If paper is known to be convertible into that which will purchase and pay as specie funds would, it will be at par; and just so far as there is doubt on this point, it will be less in spite of legislation; and whether it be legal-tenders, bank notes, checks, or any other form of paper, the rule will apply without exception.

Bank notes seem to be money, more than other kinds of paper; but they are not so, in fact, any more than the check of the cashier, or other parties known to have specie funds on which the check is drawn. They are simply convenient forms of paper, like our fractional currency, and the whole amount required for use, as compared with the larger forms which represent our transactions by thousands of millions weekly, is inconsiderable.

But they occupy the front rank, and their course determines that of all which follow. We should, therefore, see that after our standard is fixed, as it should be, to agree with that of other nations, these notes should never be placed in the hands of corporations or individuals for circulation, without taking ample security, independent of the capital stock of the bank, that they shall be as good as gold to the holder at all times, not only at the bank, but at the trade centre toward which they flow, and where, consequently, they are most valuable.

There should also be a reasonable share of the profit on the circulation of the notes paid into

the public treasury, as this would not only be just, but discourage the natural tendency to our issue for profit.

But the tax should not be seven per cent., nor even five, for as any one who is conversant with the subject ought to know, the banker assumes a considerable risk in putting out his own in exchange for business paper, and he cannot afford to do this without compensation.

We should therefore seek to adjust this point equitably, so that though the banks, which are our legitimate financial agents, we can secure at all times the proper amount of notes, and be certain that they will always serve our purpose even better than gold and silver, which are too expensive and inconvenient to be useful as currency, and only fit to serve as standards by which we measure our transactions. If we can produce the precious metals, and exchange them with other nations more profitably than we can other commodities, let us do so.

But neither our own, nor any other nation can afford to waste labor in producing gold to be used as currency, or the mere representative of other products, and sooner or later, with the advance of civilization and the improved facilities for inter-communication, we shall find that there is as much coin in this country alone, as ought to be used by the whole world.

India, China and Japan are yet to adopt, as all nations must, not only international coinage, but international free banking and currency, so that there shall not be a single bank note, or other piece of commercial paper issued, which shall not be convertible, without extra charge, into that which shall purchase and pay as specie would at all points on the globe. This will satisfy your correspondent, and this is what we will certainly have in the future.

DAVID WILDER.

THE MONEY MARKET

closed steady on Saturday at 7 per cent. on call, with exceptions on governments at 6 per cent. Prime business notes were discounted at 7 to 8 per cent. The weekly bank statement is considered exceedingly unfavorable and shows the weakened condition of the banks; they continue to expand their loans instead of contracting them.

The following table shows the changes in the New York city bank's this week compared with the preceding week:

	May 29.	June 5.	Differences.
Loans,	\$274,935,461	\$275,919,609	Inc. \$984,148
Specie,	17,871,280	19,051,133	Inc. 1,179,903
Circulation,	35,920,866	33,982,995	Inc. 62,130
Deposits,	203,055,600	199,124,042	Dec. 3,931,558
Legal-tenders,	87,131,373	53,289,429	Dec. 4,520,944

THE GOLD MARKET

was quiet and steady throughout the week.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
Monday, May 31,	139	139	138½	139½
Tuesday, June 1, 139½	139½	139½	138½	139½
Wednesday, 2, 139½	139½	139½	138½	139½
Thursday, 3, 138½	138½	138½	138	138½
Friday, 4, 137½	138½	138½	137½	138½
Sat'day, 5, 138½	138½	138½	138½	138½

The exports of specie during the week were \$527,242, making the aggregate since January 1, \$13,643,623.

THE FOREIGN EXCHANGE MARKET

closed firmer on Saturday, prime bankers 60 days sterling bills were sold at 109½ and sight 110½. Produce and bond bills are scarce.

THE RAILWAY SHARE MARKET

was active and advanced in the earlier part of the week, but afterwards became dull and heavy, closing on Saturday with a general decline in prices.

The following are the closing quotations:

Cumberland, 34 to 35; W. & F. & Co. Ex., 31½ to 32½;

American, 39½ to 40; Adams, 59½ to 60½; United States, 65½ to 67½; Merit's Union, 14½ to 15; Quicksilver, 15 to 16½; Cannon, 65½ to 66½; Pacific Mail, 88½ to 89½; W. U. Telegraph, 41½ to 42½; N. Y. Central, 119½ to 120½; Erie, 29½ to 29½; Erie preferred, 52½ to 54; Hudson River, 157½ to 158; Reading, 98½ to 99; Tol. Wabash & W., 75½ to 76; Tol. Wabash & W. pref. 79 to 82½; Mil. & St. Paul, 70½ to 77; Mil. & St. Paul preferred, 88½ to 88½; Fort Wayne, 157½ to 157½; Ohio & Miss., 34 to 34½; Michigan Central, 130½ to 131; Michigan Southern, 114½ to 114½; Illinois Central, 144 to 144½; Cleve. & Pitts., 101½ to 101½; Lake Shore, 119½ to 119; Rock Island, 120½ to 120½; Chic. & N. West., 92½ to 92½; Chic. & N. West. pref. 108½ to 108½; Mariposa, 22½ to 23; Mariposa pref. 48½ to 48½.

UNITED STATES SECURITIES

were steady throughout the week, but declined at the close of Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 107 to 107½; United States sixes, 1881, registered, 117 to 117½; United States sixes, coupon, 1881, 121½ to 122; United States five-twenties, registered, 117 to 117½; United States five-twenties, coupon, 1862, 122½ to 123½; United States five-twenties, coupon, 1864, 117 to 117½; United States five-twenties, coupon, 1865, 118½ to 118½; United States five-twenties, coupon, 1865, new, 119½ to 119½; United States five-twenties, coupon, 1867, 119½ to 119½; United States five-twenties, coupon, 1868, 119½ to 119½; United States ten-forties, registered, 108½ to 108½; United States ten-forties, coupon, 109½ to 109½.

THE CUSTOM DUTIES

for the week were \$2,137,146 in gold against \$3,162,191, \$1,887,149 and \$2,589,597 for the preceding weeks. The imports of merchandise for the week were \$5,432,230 in gold against \$6,072,985, \$7,040,090, and \$6,589,324, for the preceding weeks. The exports, exclusive of specie, were \$3,676,437 in currency against \$3,383,146, \$3,871,328, and \$4,022,424, for the preceding weeks. The exports of specie were \$527,242 against \$921,519, \$232,268 and \$622,236 for the preceding weeks.

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